

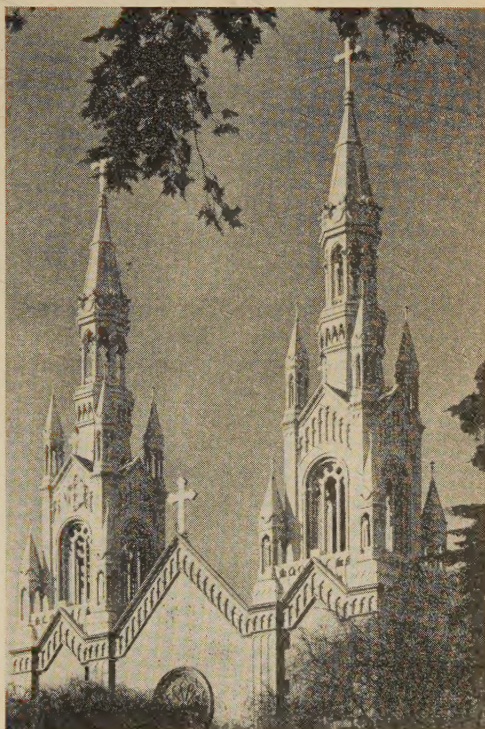
The Priest

Edited By Priests For Priests



September, 1951

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One of the Fathers was telling us about an experience he had as a young priest. One of his catechumens suffered a bad heart attack and this priest was called in. He found himself completely stamped.

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So instead of giving the poor fellow the sacraments conditionally, as he lay writhing on the floor, this priest could think of nothing better to do than to pray for the man's recovery. Fortunately, he did get well.

Then there is the pastor we know of who doesn't believe in using oil when he confers Extreme Unction. "Unsanitary," he says.

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our parishioners lay dying in a Catholic hospital. A relative stopped at the rectory and frantically begged us to go give him the sacraments.

"That's all been taken care of, Madam," we reassured her. "There's a priest in residence at that hospital."

"I know," she wailed, "but he won't call on our Jim just because he's in a bad marriage."

"Nonsense," we said. "You can be sure that Father will do the right thing. But I'll check, if it will make you feel better."

We dialed the hospital and asked for a report on Jim. Our call was shuttled to the head-nurse.

"Jim died twenty minutes ago, Father," she said.

THE PRIEST

SEPTEMBER, 1951

VOL. 7, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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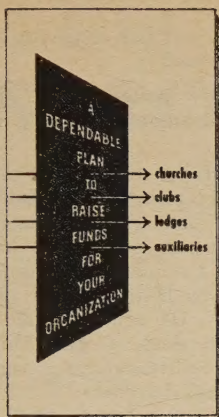
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"Well, then, put the chaplain on, won't you please?"

"Father," we asked, "did Jim have the sacraments before he died?"

"No, he didn't. One of those things. Bad marriage, you know. What could I do? Family pestered me quite a bit, too, but I had to tell them I couldn't do much more than say a Hail Mary or two at his bedside. Of course, when I heard he had died, I gave him everything conditionally. Tough, but those things happen. . ."

Now, the dilemma: Other things being equal, that soul was perhaps lost because of a priest's stupidity; or, Our Lord, discounting the stupidity, waived the necessity of the sacraments and saved that soul in some other way.

It's no wonder Cardinal Dubois said he would rather ordain a man of average piety with brains, than a man of exceptional piety without brains.

And it points once again to the necessity of reading and re-reading theology, of subscribing to clerical periodicals — and reading them, of laying aside professional vanity and keeping an open mind on pastoral practice, not hesitating to ask questions and submit difficulties to men with more experience in the ministry.

The Church on TV

IT HAS been dawning on us, over the past several months, that our Church is not too well represented on network television. We have seen an occasional festival Mass, a little of Father Peyton's work, but that's about all.

Continued on page 710

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by

Msgr. Thomas J. McCarthy

★ ★ ★ ★ ★

Plan Of Action For Local Catholic Information Bureaus

AS WITH any other public relations agency, the task of a local or diocesan Catholic information bureau would seem to have three major elements:

1. To know when to seek expression before the community of the Catholic viewpoint.

2. To prepare accurate and apt statements of this viewpoint.

3. To be able to get these statements consistently before the community.

I.

Information about the Catholic Church is not a commodity that can be pumped into the channels of secular communication at random, or on a saturation basis. In view of the so-called neutral attitude of these channels toward the Catholic Church and all religion, it must be disseminated largely when certain natural opportunities arise. It is the job of a good information bureau to know when these opportunities are at hand.

A. First, and most obvious, is when responsible local people — newspapermen, radio or TV broadcasters, speakers — request information on the Catholic position. The burden here is to make the

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bureau's facilities so inviting and well-known and competent that they will be constantly used. A broadcaster, for instance, who is in doubt as to Catholic doctrine in a particular matter may go ahead on his own insufficient knowledge rather than "bother" a busy pastor or take the trouble of tracing down an elusive Catholic professor. But

if he knows that an information bureau is waiting to handle his problem he will not hesitate to check with it.

B. Second is when an upcoming local or national event centers attention on Catholic doctrine or policy. The kernel of legitimate news interest gives a timely opportunity to give a rounded explanation of the Catholic doctrine involved. Most editors or radio men will welcome such an explanation, whereas at other times they scorn it. For example, the Papal definition of the dogma of the Assumption gave local information bureaus a chance to explain to their communities what such a Papal definition meant and what the dogma itself meant. At another time, however, an attempt to get an explanation of such matters into the secular channels would most likely get nowhere.

C. When Catholicism is under attack locally by local people. Newspapers and radio stations make a fetish of being impartial. When they report an attack on the Church they are generally ready to report an answer. In fact, they will go after that answer in most cases. This is a time for an information bureau, either directly or in-

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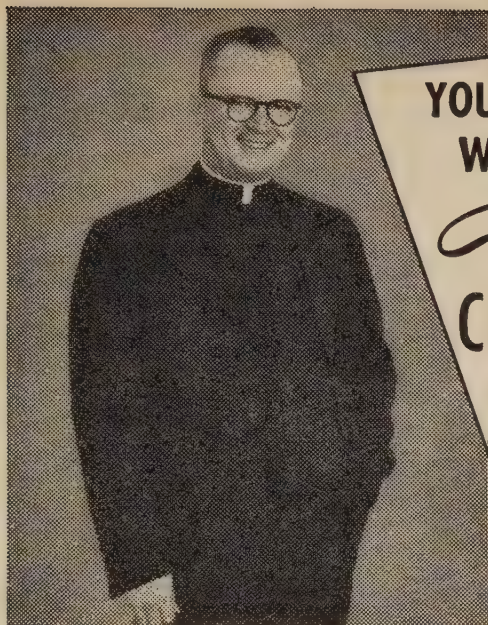
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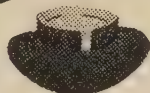
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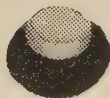
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directly, to get out the best possible statement of the Catholic position. It should be remembered that most secular agencies feel that they have discharged their obligation of fairness as long as they have given a proportionate amount of space to a Catholic answer, in case of a controversy. They are not particularly concerned if the Catholic answer is ineffective, because it perhaps misses the point or is bad-tempered or overly pedantic. If they have printed a Catholic expression, they are in the clear. But a good information bureau should insist on an effective, well-expressed answer.

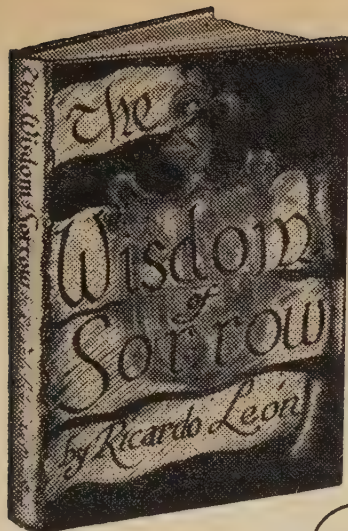
D. When a national attack on Catholicism has local repercussions. Local information bureaus can show local editors or speakers the significance of the national situation, and underline the genuinity of need of a local statement.

II.

Once the local bureau has decided that the time is ripe for a statement of the Catholic position, it must be able to prepare that statement with a view to accuracy, completeness and the needs of the particular agency involved.

One thousand words is not particularly helpful if an editor can use only 100, and 100 is not much good either if it serves only as an introduction to the subject. The value of a good information bureau, too, is that it will not waste an editor's time with a discourse from Thomas Aquinas when he wants something his readers can grasp, or give him the personal opinion of a local person when he wants a solidly authoritative statement.

Continued on page 708



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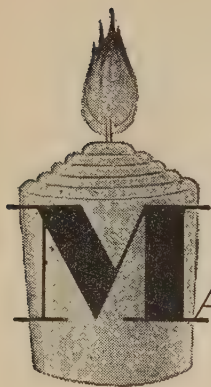
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The Priest

Vol. VII

SEPTEMBER, 1951

No. 9

Editorial Comment

Undue Influence on Public Schools?

TREASURER of the POAU, E. H. DeGroot, Jr., directed an "Open Letter" to the National Catholic Welfare Conference in 1949 in which he says of the Catholic Hierarchy: "The Roman Catholic Hierarchy has entered the political arena to secure for its Church a union with the State and public treasury."

Those two charges have been denied many times, but DeGroot expresses surprise that the truth of his statements should even be questioned; he declares that the denial of his charges is itself an untruth.

Referring to the Taft Federal Education Bill, he says: "The Hierarchy, in whose name your organizations speak officially, has not denied that it both inspires and supports this legislation."

Why should it deny something of which it had not known it was accused? He continues: "Nor has it denied that, in one form or another, it hopes eventually to shift the entire support of the parochial schools on the public

treasury." That charge has been denied with the utmost sincerity, and those who repeat it are the ones who are not to be believed.

DeGroot also attacks the Supreme Court for approving legislation which allows bus transportation to non-public school children, and threatens: "Protestants and Other Americans United are determined to bring to bear whatever strength they can rally to secure the repeal of this legislation in these eighteen states, and also by appropriate constitutional means to secure a reconsideration by the Supreme Court."

But the POAU had denounced the very idea of Catholics appealing to the Supreme Court for a reconsideration of its interpretation of Jefferson's words, construed to be out of keeping with the continuance of released time for religious instruction, which Protestant churches first advocated.

In his "Open Letter," DeGroot

singled out three school cases which were supposed to offer proof that the Catholic Church seeks to obtain control over the public schools: They are (1) North College Hill, a suburb of Cincinnati; (2) Dixon, New Mexico; and (3) a few schools in North Dakota.

Until these cases were brought to the attention of Catholics, 99% of them, including the Catholic Hierarchy, had known nothing about them.

North College Hill

About North College Hill, he writes:

"The (School) Board proceeded to incorporate a parochial school into the public school system. It paid the Archbishop (of Cincinnati) \$6,000.00 out of public school funds for ten months' rental of the building. The Nuns teaching in that school were placed on the public pay roll."

Evidently the services of the teachers—even if Nuns—would be paid, as other teachers would have been paid if these same children were in the public school.

We wrote to the Archbishop of Cincinnati at the time for an explanation, and in reply he sent us four articles which had appeared in the *Telegraph-Register*, representing his side but old us: "We shall gladly terminate all contracts with the public School Board if they want it."

He apprised us that the

Times-Star dealt with the situation very fairly; that the Cincinnati *Post* treated it unfairly; that the Cincinnati *Enquirer* reported the matter only in a fragmentary manner.

The Director of the Department of Education of the State of Ohio saw the situation in a very different light than the ministers of the area, who, on principle, voiced their opposition. Recourse was had to the Court, and its decision supported the action of the School Board. It was proposed that the conflict be settled at the ballot box, but aroused prejudice would not have that. It resorted to social pressure and dug into the general stock charges against the Catholic Church.

The Archbishop was charged with having urged Catholics to move into North College Hill and to other suburbs in order that they might get control of the schools. To this charge he answered: "We categorically deny that the Catholic Church, or any division of it, or any official or any lay member of it, have, in any movement whatsoever, encouraged Catholics to move to North College Hill. We also deny, without any reservations whatsoever, that the Archdiocese of Cincinnati had any strategic planning in the school affairs of North College Hill."

Some of these charges had appeared in an article written for *The Christian Century* by Harold E. Fey.

The Archbishop further observed: "It is absolutely untrue that the Catholic Church is making money on this arrangement. The School Board of North College Hill and the village itself are benefiting."

This was due to the fact that according to the School Foundation which functions in Ohio, a part of the education of each child is paid for by that Foundation. Hence as far as the parents of the children attending the school were concerned it was to their advantage to have that arrangement.

The National Education Association, which is also represented in the POAU, injected itself into the North College Hill controversy without any warrant.

But the Chancellor of the Archdiocese wrote: "The authorities of the Archdiocese took no initiative, direct or indirect, to bring St. Margaret Mary School into the Public School System. They were never enthusiastic about it; they merely tolerated it. They only *consented* in the hope of working harmoniously with the Public School System and with the School Board, and with the non-Catholic people of North College Hill."

If the majority of the North College Hill School Board was Catholic, it was because Catholics constitute the majority of the town's population. It did not result from any "Church strategy." If the School Board person-

nel had been non-Catholic, it is likely that no fuss would have been made over the arrangement effected.

The actual truth is that a religious issue was made of this case, even if it was only a local affair and had no connection whatsoever with a "plan of the Catholic Hierarchy." The State of Ohio dispenses considerable money to several Protestant educational institutions, but no one, Catholic or Protestant, has paid any attention to that.

In his "Open Letter" DeGroot observes: "The Hierarchy has committed itself to a policy plainly subversive of religious liberty as guaranteed by the Constitution; the Catholic Church seeks a position of special privilege in relation to the State; the strategy of the Church is to fracture the constitutional principle of separation of Church and State at one point after another." Each charge in that statement is absolutely false.

Dixon, New Mexico

For a number of years Catholic Sisters had been employed in thirty small schools in the State of New Mexico where the Catholic population was predominant, where it was almost impossible to procure lay school teachers because of the isolated character of the towns or villages, and because the schools, in most instances, had been parish schools, and continued to be the property of the Sisters.

Some non-Catholic parents might not have been completely satisfied with this arrangement, but they preferred it to the taxation which would be levied on the community for a new public school patronized by so few children. The first opposition arose in September, 1947, and it was due to agitation from the outside. During 1946, private subscriptions were gathered by some of the Protestant people in the community for the purpose of building a new public school entirely free from religious influence. In September, 1947, a five room school was finished, and a mistake was probably made by the County School Superintendent when he gave a contract to the Sisters to operate that school.

But because of these complaints, the Archbishop of Santa Fe, who inherited the situation and never gave any thought in either direction concerning the legality of the practice, sent a letter to all the Sisters teaching in public school forbidding them to teach religion during school hours, forbidding them to bring the children by bus before the public school day opened, asking them to remove from the walls any religious emblem.

That the people of New Mexico wanted the Sisters to teach in these schools is clear from the fact that Governor Mabry, the State School Superintendent, Charles L. Rose, and the State School Budget Auditor, R. H.

Grissolm, applied to District Judge E. T. Hensley, of Santa Fe, to dismiss the suit which would bar Catholic Nuns from teaching in the state schools. The people generally would have been in favor of this but the Baptist Joint Conference Committee on Public Relations had an attorney from Washington, D. C., on the ground to see that the Sisters who had been teaching religion in the schools would be dismissed.

The State Superintendent of School had said repeatedly that Nuns teaching in the public schools were there at the behest of the local population; that lay teachers would be very hard to procure for such schools situated in out-of-the-way places.

The POAU is out to make a case against the Church for violating a statute which forbids religious instruction in the school. We could not conceive of any Catholic agitation against Baptists for teaching the Baptist religion in communities predominantly Baptist. Such a situation would be legally subject to criticism, but no Catholic would organize a group to stop it.

We know that hundreds of ministers are serving as school teachers in the south, yet there are no protests from the few Catholic parents who have children in their schools. Even if they do not actually teach religion they are known to be representatives of a Protestant sect just as much as a Sister is

known to be a representative of the Catholic Church.

Let us suppose there were twice as many schools in New Mexico taught by Sisters; the Catholic Hierarchy, for which the POAU blames everything, would have had nothing to do with it, and probably all but two or three would have known nothing about it. The situation simply grew out of local conditions, and people had to come from outside the state to tell the public that it was wrong.

DeGroot, who finds fault with Nuns teaching in New Mexico schools in places so uninviting that it has hitherto been almost impossible to procure lay teachers, probably never read the following editorial which appeared in an El Paso daily back in 1924:

In refutation of the charge that Catholics are the enemies of the public school the El Paso papers could point to the fact that every public school building erected in New Mexico was made possible by Catholic votes. We have had to rely on the Catholics of the state to carry all of our public school bond elections. The Catholics are in the majority in New Mexico, and could have defeated our schools had they been opposed to the public school system.

Nor he certainly did not read this item in the *Western American*, November 10, 1923:

The first public school estab-

lished in El Paso was erected by the sale of bonds voted by the Catholics of this city. Twenty years ago the voting population of El Paso was overwhelmingly Catholic, and Prof. G. Putnam, who, with A. Courchesne, C. F. Morehead, W. J. Fewel, Judge Magoffin, Dr. F. W. Gallagher, E. C. Pew and Dr. Howard Thompson, were active agencies in the upbuilding of this city's public school system, will testify that he always relied on the Catholic vote to help carry school bonds. Opposition to school bonds in those days came from non-Catholic sources. The vote against Ysleta's last \$50,000 bond issue, for its public school, was cast by non-Catholics.

North Dakota

A couple of years ago, a campaign was started in North Dakota to rid some schools there of teaching Sisters, and it was proposed that a law be enacted preventing any teacher in the public school from wearing a religious garb. The "abuse" would then be removed.

It was decided to let the people of the State vote on the question and although North Dakota is less than 15% Catholic, 48% of the people voted for the retention of the Sisters wearing their religious garb. If Catholics had presented the Sisters' case a little earlier, it is very likely that the majority would have voted as 48% had done. The enemies were organized early, and organized well, with the sup-

port of preachers and ministerial associations.

This should be the best answer to DeGroot's claim that five-sixths of the American people (of which he evidently meant all non-Catholics) backs the POAU.

Why should Catholic Sisters wish to teach in the public schools? Where they had been invited to teach in the past, the call came from the Catholic community, not from a Bishop, much less from the entire Catholic Hierarchy.

If the officers and followers of the POAU only knew that there is no such thing as "Catholic Hierarchy" in the sense that all

Bishops unite for unified action, they would not be so troubled. Each Bishop is supreme in his own diocese. Even a Cardinal has no jurisdiction outside his own diocese, and none is ever delegated to speak for the entire body of Bishops.

It is natural for Protestants who are organized politically to surmise that Catholics are also. As a matter of fact, politicians know Catholics to be unorganized, and they know well that there is never any interference with politics by Catholic Bishops, and scarcely ever any political stand taken by a priest.—

✠ J. F. N

War On Venial Sin

An elementary requisite for making progress towards the goal of holiness is to fight, with tenacity and perseverance, against the common obstacle which consists in fostering lax views concerning venial sin. In studying Moral Theology seminarians, to their surprise, sometimes learn that certain actions which they considered serious sins, are rated only venial sins. This new knowledge becomes for some a temptation to indulge in such actions without fear and remorse. So they get into the habit of making light of venial sin and trifling with it. Instead of cultivating a delicate conscience with regard to venial sin, they daringly take the liberty of insulting and offending God without hesitation, without considering the malice of their actions or the great harm to their soul. "Oh, it is only a venial sin; it does not amount to anything; it need not even be confessed" is not rarely adopted as the norm of conduct by those who, by virtue of their vocation, are particularly and more than others obliged to aim at the highest possible degree of Christian perfection and practical holiness.—Contributed.

All the Saints in heaven became Saints through prayer; all the damned were lost because they neglected prayer.—St. Alphonsus.

Unlikely Seminarians

T. C. Siekmann

*Are we too demanding
in our qualifications?*

WE priests know that we should encourage boys to study for the priesthood. We are well aware of our obligation to beget, foster, and strengthen vocations to the sacred ministry. But sometimes we might wonder just whom to encourage. Of the boys we know, so few seem to be of the seminarian type. We might even go so far as to convince ourselves that we do not know any boy whom we could honestly recommend for the priesthood.

The trouble is, we are looking for the ideal seminarian, the ready-made candidate for Holy Orders. We are seeking a good, pious, intelligent boy, serious, studious and well-nigh perfect. It is no wonder that we look in vain for such a boy. After all, boys will be boys. We are forgetting that seminaries have been instituted to develop vocations. All they need to start with is the raw material. And very often the rawest recruit will mature into the finest seminarian.

There are, it is true, certain boys who seem particularly destined for the priesthood by reason of disposition, talents, and tastes. Everything seems to be in their favor for a success-

ful ministry. We know, however, that many of these promising lads will never reach ordination, nor even seriously consider the possibility of entering a seminary. We know, too, that some of the brightest prospects in the seminary have not turned out to be the most effective priests later on in the ministry. We also know—and we have marvelled about it time and time again—that some of the most successful priests were the most unlikely seminarians, who did not readily manifest latent but none the less actual traits of leadership, sanctity, and wise administration.

If so many unlikely seminarians have developed into remarkably efficient priests, it is quite probable that there are many unlikely boys about the parish now who might develop into fine seminarians. They may be most unlikely; but we ought not to judge a boy too readily by outward appearance. The quite ordinary boy who is not conspicuous for learning, sanctity, or industriousness may bear within him qualities which in the wholesome environment of the seminary would flower into a beautiful priestly vocation.

Look at the seminarians Christ Himself picked. Peter was a rough fisherman burdened by household cares. He was not

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overly educated. He was not even young. He was headstrong, hot-tempered, a rustic. Whatever we might say of him, he was not the kind of fellow most of us would consider the typical seminarian.

Yet Christ saw through all these defects to the qualities of character deep within the man. Here was a leader. Here was a man who could transform anger into zeal. Here was a potential saint. Christ took Peter not for what he was then, but for what He could make out of him, and said to him and to his brother Andrew, "Come, follow me."

Matthew—The "Money Man"

And consider Matthew. What an unlikely candidate he was. Matthew was a tax collector, a money man. Seated behind his counting table, how little he appeared the future priest and bishop. But our Lord saw beyond the stacks of coins and knew that this fellow who could manage funds could likewise govern souls, and that this collector who could drive a relentless bargain could likewise convert a stubborn soul. He said also to this unlikely Matthew, "Follow me."

Or think of the much misrepresented John. He and his brother James deserved the name, "Sons of Thunder." Hot-headed men they were, ambitious, seeking preferment in the Kingdom. But our Lord was patient. He knew that they would outgrow these vain ambitions

and turn their energy into apostolic zeal. Our Lord took them as they were. He would train them. The qualities they had were good, only undisciplined. Guidance and grace would transform faults of character into feats of service.

This John, moreover, divinely chosen to pen a great part of the New Testament, was to his dying day a rather poor hand at the Greek language. Any exacting teacher would have blue-pencilled his grammatical constructions unmercifully. Still he has written some of the most exalted passages of all literature. His ardent spirit transcended the bounds of mere grammar as he soared eagle-like to the very heights of human expression. The ardor of his soul compensated for any lack of technical perfection, even as centuries later the Curé of Ars would be an effective speaker despite his many limitations.

Thomas—The Slowpoke

Or reflect on Thomas, the doubting, unpunctual Thomas. He would one day carry the faith to exotic lands. Christ did not mind his slowness. He would be great in spite of it. Slow to start, he would be hard to stop. Death alone would put an end to his priestly zeal.

If Christ had used our standards He would never have chosen the apostles that He did. They surely were an unlikely lot. But they made fine priests, bishops

indeed, endowed with the fullness of the priesthood.

Each one of us priests as Another Christ is enabled to say to the boy of today, "Come, follow me." In looking for prospective members of the clergy we would do well to copy Christ's method and not expect subjects ready-made, but rather look for boys who have qualities that can be developed.

Too often priests have looked for negative qualities in prospective seminarians. They have sought out the good boy, the one who has never caused any trouble. They have felt that only sparkling intelligence and gentle virtue were signs of priestly timber.

Christ would choose rather the boy who has fire and enthusiasm. A high degree of intelligence is good, but sound judgment is often better. Virtue is most necessary, but it can come and usually does come gradually.

Many potential apostles of modern times have never even been invited to the priesthood. A modern Alter Christus has passed them over with disdain. "Not smart enough," or "not good enough," or "too hot-headed," or "sensual" was said over this one and that, while all the time really splendid vocations may have languished and died for want of encouragement.

And of those who did manage to enter a seminary, many, too, were let to languish and die.

We all know what a difficult

task the director of a seminary has in deciding the fitness or unfitness of a candidate for Orders. Nor would we hold it against him if at times he erred in his judgment. He certainly meant to do what he felt was his duty before God. Some priests, however, have at times sincerely expressed their opinion in conversation that this or that seminarian of their acquaintance was too readily dismissed from the seminary. This unsolicited comment goes to indicate, not that any particular director should be blamed for honestly trying to do what he felt was right, but that all directors should be most careful, not only in admitting candidates to Holy Orders, but also in excluding others.

The policy of the Church is to take no chances, and to do possible injury to an individual rather than inflict harm on the whole Church. The Church in her prudence would rather exclude a worthy but doubtful candidate from the priesthood than run the risk of having the ministry of an unworthy priest turn to the harm of souls. Nor would any sincere priest suggest that a director admit doubtful candidates for Orders.

But by way of constructive criticism it might be suggested that the seminary director observe the same caution in allowing a seminarian to depart as he would in admitting him to the service of the altar. There is always the possibility that the

unlikely candidate will turn out well.

The director should act with the patience of Christ, who could put up with the jealous bickerings, with the thick-headed lack of comprehension of His seminarians. The gospels make us marvel at the patience and forbearance of Christ. The apostles, it seemed, would never grasp what Christ had in store for them, or what He expected of them. They were everlastingly missing the point. Yet He tolerated them and their faults up to their very ordination. And even then He knew that they were not ready, but must wait for the coming of the Holy Spirit. Indeed, look how scandalously Peter acted on the very day of his First Communion and his being made a bishop.

The Province Of The Holy Ghost

Nowadays we try to usurp entirely too much of what belongs to the Holy Spirit. We rely entirely too much on natural prudence to the almost utter disregard of the transforming power of the Spirit. In fact we are almost inclined to refer to the Holy Spirit facetiously, and to use the expression "Dabitur vobis" rather in jest than in earnest.

Be that as it may, some priests who have managed to reach ordination feel that some other very fine companions of theirs were possibly too readily dismissed from seminaries, or too readily allowed to leave of

their own accord. The patience of Christ was not there to develop their vocations. The authorities were impatient at not having vocations ready-made, and let slip by some very valuable material.

Of course, with perhaps several hundred seminarians to direct, one or a few men cannot give much personalized attention to any one individual. But it is a mistake to run a seminary on assembly line methods, allotting equal attention to all alike. There will be some who need little time. There are others who, like the stray sheep, should be gone after even if it means leaving the ninety-nine in the desert.

A seminary by very etymology is a place where seeds are given what care they need to grow and thrive. In dealing with living things we do not set down arbitrary limits and then say, "Meet these requirements or die." No, rather we give what food and attention and care are required to promote and maintain healthy growth. A vocation to the priesthood is a delicate, living thing. It must be nurtured, lest through neglect it die.

Many a zealous priest, now ordained and doing great work in the vineyard of the Lord, could tell you that he would surely have been dismissed from the seminary if he had been caught in some particular escapade. He is a priest today simply because

he was not caught. And he is a good priest, doing good work.

But what about his companions in the seminary who were caught doing similar things? Is it so sure that their expulsion was the work of the Holy Spirit? Perhaps a little more patience on the part of the director would have provided the Church with another zealous priest. Rare is the seminary director who can practice the amount of loving patience and tolerance that his Christ-like position would require.

Experts in child welfare tell us that persons called upon to train children sometimes take the easiest solution to a problem. If a child is troublesome they will send it off to the movies, or send it out of the home on some other pretext. That is the easiest thing to do; the problem is over as long as the child is away. But they are not really training the child nor developing its capabilities for good.

So, too, there is a great temptation for seminary authorities to be glad when a problem seminarian does something bad enough to warrant dismissal, or when he voluntarily leaves of his own accord. They breathe a sigh of relief when he stalks down the walk, baggage in hand. They do not realize that they may be letting a potential apostle get away. In their relief at having a little immediate trouble off their hands, they may not real-

ize that hundreds or even thousands of souls destined to be saved by this apostle will instead be lost. Suppose that Christ had been so quick to dismiss His apostles.

The Devil Does His Work

We must remember, too, that the devil tries his best to keep a seminarian from being ordained. In blocking an ordination he prevents untold benefits to souls. He can utilize the fears of the seminary authorities to effect his purpose. How the devil must gloat over the dismissal of a seminarian and the consequent good left undone.

We have ever to be aware of diabolical influence in the world generally and in the ministry in particular. Surely if we had to do the work of the devil we would be wise enough to concentrate on the priesthood, and by striking the shepherd scatter the flock. We would be diabolically wise, too, if we prevented the formation of new shepherds. Mischief in the life of a seminarian may well be a part of diabolical strategy.

We complain of lack of vocations to the priesthood. There is really an abundance of potential vocations. If all or most of those who enter our preparatory seminaries became priests, we would have a mighty army indeed. But many vocations are left to die in and outside of the seminary for lack of suitable guidance and direction. Many vocations could be fostered or

saved if only we could disabuse ourselves of that mistaken notion which reserves the priesthood for the "worthy" boy. We are inclined to exact a false kind of worthiness for Holy Orders, a negative holiness that means in practice not having been caught breaking rules.

It is not the negatively good boy who will necessarily make the best priest. It is the zealous leader whose soul is afire who will save souls for God. This future zeal can manifest itself first in prankishness and self-assertion and disobedience and even downright mortal sin. But such native energy can be channeled for good. That it was misused only proves that it is there and that it can be rightly used.

Redirecting Zeal

While we are not expected to round up juvenile delinquents for our seminaries, or penalize a boy who was heroic enough to preserve his baptismal innocence, it is perfectly conceivable that some of the boys up before the juvenile court would make excellent priests after suitable training. The same courage that it took to rob a store can be channeled to snatch souls from hell. It is just too bad that good boys are allowed to go bad and be permitted to waste valuable talents in the wrong direction.

On the other hand, the negatively good boy, who has never been in trouble, may later on as a priest merely vegetate in a

rectory or religious house, and do little positively good or bad. He will be the all-too-familiar neutral sort of priest who will never set the world on fire—yet that is precisely what Christ, the Great High Priest, came on earth to do—"I have come to cast fire upon the earth, and what will I but that it be kindled?"

There is work to be done in this modern world. And it takes the zealous type of priest to do it. It would be only too good if the quiet, negatively good boys would turn out to be contemplatives. But so often they become just plain inactives. Even worthwhile contemplatives—and we need them badly—have translated fiery zeal into penance and prayer. And it is the zealous heart of an ardent apostle that beats in silent love under many a monastic scapular.

We must recall that a great part of pioneer mission work in new dioceses and in struggling religious institutes has been done by priests who were rejects from other seminaries and novitiates. Very often in the past bishops and religious superiors have taken in unlikely candidates only to find that they had bought a hidden treasure at small price. They did not in their desperation take in unworthy candidates. They merely gave unlikely ones the chance to prove that they had what it takes.

We know, too, that an arbi-

trary thinning out of seminar-ians in some of the more populous centers, on the basis of scholastic averages and external worthiness, has resulted in a keeping of some of the less desirable and a loss of some of the best. The most likely seminar-ians, experience proves, do not always become the most valuable subjects. Experience proves also that some of the belittled rejects become, like the stone rejected by the builder, the cornerstone of the building.

Examples Among The Saints

Some of the classic examples of outstanding priests has been of the unlikely type. St. Augustine, luminary and leader, had been much given to impurity and the excesses of youth. Yet he became an exemplary priest and bishop. But what an unlikely prospect he was.

St. Charles Borromeo, with his background of nepotism and aristocratic tastes, would seem a poor choice for the priesthood. Yet he became an outstanding and saintly reformer.

St. Ambrose, a politician, was hardly the typical seminarian.

Nor should we forget men like the Curé of Ars, who was poor and apparently dull; and Don Bosco, who was both poor, and to the puzzlement of some, an acrobat and magician. Some priests nowadays, so it is said, hold that if a boy cannot afford to pay his own way in the preparatory seminary, then such a boy has no vocation to the dio-

cesan priesthood. Needless to say, this is requiring a condition that the poor Christ would never sanction.

The Holy Spirit is still working in His Church. He will still pour forth His grace into the ordinary boy and enkindle in him the fire of divine love. Not negative goodness but positive qualities of leadership and zeal, and enthusiasm for a cause, are what we should look for in the prospective candidate for the service of the altar. The unlikely boy may have all these qualities. In time, under the expert guidance of the seminary authorities, he will develop into a holy, courageous apostle, eager to cast fire upon the earth, to purge it of its sin, and with the co-operation of the Holy Spirit to help renew the face of the earth.

In picking candidates for the service of the altar, we should not, of course, set up our own ideas in opposition to the demands and wishes of the Church. Indeed, we may not go counter to the clearly expressed instructions of the Holy See, nor disregard such safe norms as the Encyclical "Ad Catholici Sacerdotti" of Pius XI, or the recent Apostolic exhortation "Menti Nostrae" of Pius XII.

However, there is a great danger in reading instructions of a cautionary nature. While intending to be most loyal to the letter of the instructions not to admit unworthy candidates, it is so very easy for us to fall into

the other unwarranted extreme of too easily rejecting prospective priests. It cannot be emphasized enough that genuine priestly timber is not always readily apparent, and that under an unlikely exterior of occasional misbehavior and lack of promise there may lie solid traits of real priestly character.

Reading Between The Lines

We have to read between the lines of Canon Law and the Rite of Ordination, as well as ponder well the text itself, to grasp what kind of boy the Church is willing to accept for the sacred ministry. In the second instruction which the bishop addresses to those who are about to be ordained subdeacons there is a significant passage:

Et ideo, si usque nunc fuistis tardi ad Ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles. Si usque nunc ebriosi, amodo sobrii. Si usque nunc inhonesti, amodo casti. Quod ipse vobis praestare dignetur, qui vivit, et regnat Deus in saecula saeculorum.

The Church understands that these ordinandi may have been unlikely by reason of human frailty, such as unpunctuality in religious duties, sluggishness, intemperance in drink, impurity. Now through the ordaining bishop the Church exhorts these young men to rise above these past faults, which would be serious hindrances to the ministry,

and asks God to give them the corresponding virtues.

Even materialistic psychologists, who discount the transforming impact of God's grace, make allowance for overcoming undesirable habits, which we would rightly call sinful and they would attribute to personality maladjustment. Even counselling on the natural plane can help one overcome conditions that predispose one to sin. The changed attitude toward life and its problems which spiritual direction can give, and the cooperation with God's grace consequent upon it, will do wonders.

Many a well-meaning priest would automatically exclude any boy from studying for the priesthood who was given to sins of impurity. No doubt many fine apostles have been kept from the ministry by squeamish confessors. But only certain crimes specifically mentioned in Canon Law debar one from Orders. Impurity of the past is *per se* no impediment to Holy Orders, nor to heroic sanctity for that matter. Since when is sin incurable, or the excesses of youth insurmountable?

It is often the ardent-type boy, the sanguine type, who is so well endowed by nature to be a fiery apostle, who will in the hectic years of adolescence fall temporary victim to the newly awakened passion of sex. With God's grace he can control this passion, and direct his ardor and enthusiasm into wholesome chan-

nels for the spread of Christ's kingdom on earth. How easy it is for the devil to use the normal struggles of adolescence to block a vocation—if the directors are not alert.

While it is true that some boys are definitely unfitted for a life of celibacy, for not every one can take this heroic counsel, it is also true that other supposedly impossible cases could, under proper direction and guidance, be salvaged with great gain for souls.

Again, directors of discipline or conscience have taken the easy way out, and have too readily counseled or allowed giving up preparation for the priesthood because of sex difficulties in adolescence, difficulties be it emphasized, that often are normal and controllable. Again a little more of Christian charity and patience would have borne marvelous fruit.

Incidentally, a boy in the seminary who has a bad habit should be cured of the habit. Then his vocational difficulties will no doubt be cleared up too. It seems a strange kind of charity to counsel a boy with a bad habit to leave the seminary, as if, by implication, bad habits can be tolerated outside the seminary. Before God the boy has a solemn obligation to live chastely everywhere. He must be taught to overcome the bad habit for the good of his soul, seminary or no seminary. And if the

habit is overcome, why should he not stay in the seminary?

We do not have so much a lack of vocations to the priesthood as we have a lack of appreciation of the true vocations we already have. The very fact that a boy decides to enter a preparatory seminary is already a strong indication that he can be made into a good priest. He needs much training, much guidance. He needs the greatest of understanding on the part of his directors to help him over the turbulence of adolescence. Even his sins and faults and mistakes God in His mysterious providence uses as part of his training.

The harvest is great and the laborers are few. But the applicants are many. With the tolerance of Christ and the patience of Christ we can help these eager youths qualify for ordination. Our labors and the renovating fire of the Holy Spirit will transform these very ordinary and often very unlikely boys into extraordinary apostles of zeal for Christ.

We should be most slow to say that any boy is unfit for the priesthood. We must always remember that the Holy Spirit works not only to eliminate the unworthy, but even more so to render the unlikely fit instruments of God. The same Spirit which transformed the unlikely apostles into the zealous propagators of the infant Church will render unlikely candidates likely apostles to save the Church.

Visits to the Blessed Sacrament

John J. Jepson, S.S.

An examen

A VISIT to the Blessed Sacrament is entirely a personal matter. Motive therefore springs from within. Frequency is determined by the depth and intensity of the love that seeks expression in a visit. A few considerations drawn from without may bolster a wavering impulse or contribute to the solidification of a habit.

In recent years a plenary indulgence has been held out to those who recite the rosary in the presence of the reserved Sacrament. Is not this an incentive to make a visit? The already highly indulgenced devotion of the rosary is not the beneficiary; it is a favor conceded to a place. Not the saying of a rosary is indulgenced, but the saying of it in the presence of the Blessed Sacrament is the condition laid down.

Similarly, in recent years an indulgence has been granted to those who recite their office before the Blessed Sacrament. Is this inducement not also an implied invitation to make a visit? Would not one say that these two offers are motivated by a desire to spur religious people to seek their sacramental Savior in a special way? that both are a call to promote devotion to the Blessed Sacrament?

Further, what is the purpose of reserving the Blessed Sacrament in a place easy of access, if

it be not to stimulate approach to that Sacrament so reserved? The place of reservation has not always been so public.

Again, why is the genius of architecture, sculpture, painting, the artistry of stained glass, the lore of symbolism, employed in church building and decoration, save it be to honor the Blessed Sacrament and invite the passerby to visit the house of God and Gate of Heaven?

Finally, what is the Church legislation in this matter of visits to the Blessed Sacrament?

a. All clerics are to make daily visits to the Blessed Sacrament (Canon 125).

b. Inmates of religious houses are to be stirred to piety towards the Eucharist and urged to make frequent visits (Canon 1273).

c. The Blessed Sacrament is to be reserved in the most conspicuous and honored place within the church building (Canon 1268).

d. Churches in which the Blessed Sacrament is kept, especially parish churches, are to be open to the faithful every day at least for some hours (Canon 1266).

Do we note that this is legislation, not devout wishing? that it is law, amenable to court jur-

isdiction, enforcible before ecclesiastical tribunals?

Under the Old Covenant, all adult Jews were required to go three times a year to the religious center of their people. Our religious worship centers in a Person, the man-God really, truly, and substantially present under the element of bread within the tabernacle. Devotion to that divine Person sacramentally present is the object of the Church's solicitude. It would be a sad commentary upon our faith and reverence, if we who are consecrators and guardians of this Sacrament fell below the minimum requirements expressed by Mother Church for the fitting cultus of the Blessed Sacrament.

Let us ask the grace of love for this unseen reality; let our affections twine about this Sacrament, and a strong and tender attachment to Jesus in the Eucharist manifest itself in our fidelity to a daily visit to the Blessed Sacrament.

JULIE --- Or Housekeepers Are Hard To Get



"Things are getting so bad around here I feel like a third curate!"

Feast and Famine

Contrary to what has been asserted in some quarters, Chesterton and Shaw always had the greatest affection for one another, though they liked to tease each other. The first time they met was in a restaurant. Chesterton, whose weight was of nearly 350 pounds, was struck by Shaw's thinness.

"To look at you," said G. K. C., "people would think there was a famine in England."

"And to look at you," rejoined G. B. S., "they would think you were the cause of it."—Contributed.

Friendship Is the Key

Bernard F. Meyer, MM.

*The difference between
philanthropy and
Christian charity*

(**EDITOR'S NOTE:** One of the pioneer Maryknoll Missioners, Father Bernard F. Meyer, labored for more than thirty years in China before ill health forced his return to the United States last summer. He entered Maryknoll in 1914, when the society was only three years old, and was ordained to the priesthood two years later. In 1918 he went to China with the first group of Maryknollers assigned overseas.

(His years in China were a continual struggle against wars, famine, floods, ignorance and paganism. Despite the hardships, Father Meyer managed to build schools, dispensaries, and chapels; establish new mission stations; write instruction books on Chinese catechetics; and originate or develop a number of mission methods now used widely throughout South China.

(With the outbreak of World War II, Father Meyer was interned in the Stanley Concentration Camp in Hong Kong. Although offered his freedom by the Japanese, he volunteered to remain in the camp with 2,500 prisoners throughout the war. During his last two years in China he was pastor of a parish in Honam, a suburb of Canton with 100,000 people.)

AS the missionary walks along city streets and country roads, he passes thousands of homes whose doors are closed to him. Yet one key can open each door, the key of friendship. Every day relatives and friends are welcomed within, while Christ must remain outside because He is a stranger. Still, it is possible to gain entrance for Him with Christians who are friends of the family. "Increased friendships for Christ," is basic for the apostolate everywhere.

The missionary quickly becomes aware that his own efforts at friendliness are largely nullified by prejudice, fear, and even hatred. He feels all about him the chill atmosphere of indifference in which the flower of friendship cannot blossom. Even those that he does contact are affected, and often shrink from a complete acceptance of the Faith. Thus it becomes necessary to find some method of "changing the climate" so that as many as possible will accept the friends of Christ as personal friends and feel the warmth of Christian love in the community.

Preaching alone has little effect in bringing about friendship, because it is an emotion of

the heart rather than an exercise of the intellect. People become friends when in some way they find one another lovable. The early Romans said in astonishment, "See how these Christians love one another," and sought entrance into the Christian community to share the happiness of that love. Human nature has not changed. The effectiveness of the apostolate today also depends on its ability to arouse the same desire. God cannot be loved until He is seen to be lovable, through incarnate love in His Son and His sons.

It Must Be A Personal Relationship

The missionary cannot, however, just go knocking on doors to be admitted into alien homes. In pagan lands, especially, the stranger is an object of suspicion. Furthermore, even when a contact is made, there must be some motive to cause him to be accepted as a friend. Acquaintance alone does not suffice; only he who shows love is felt to be lovable. True love, moreover, is an interchange. The love that animates the apostle must be expressed in a way comprehensible to the recipient before it can bring him to love in return. This identification of self with others is the great sacrifice, and also the secret, of the successful apostle. Christ became Man, "emptying Himself," precisely to express God's love on our level in order to arouse our love.

Love is obviously a personal

relationship. Therefore good works and apostolic projects placed on a professional and impersonal level can have but little influence. They fail to establish a personal interchange of love between Christians and those they seek to lead to Christ. How often this principle has been verified in schools, hospitals, youth and welfare programs, and other works of charity which people appreciate and praise, yet do not consider as having meaning in their own personal lives. Instead of being looked upon as centers to radiate Christian faith and love, they are seen only as external works of a church organization.

Catholic works of charity fulfill their part in the apostolate of the whole Church only when their professional activity aids in establishing this personal interchange of love between members of the Mystical Body and non-members, the first step to incorporating them with Christ. Those conducting such works, directors, doctors, nurses, teachers, and all other participants, need to have a strong sense of this apostolate. Other Catholics, too, may cooperate in making these works the occasion of developing friendly contacts in the name of Christ. The aim of Catholic works should not be to do good alone, but primarily to arouse love.

In Honam, China, a suburb of Canton with 100,000 population, a mission served less than 200

Catholics, fairly faithful to their duties but timid and inarticulate about their Faith. Then a part-time free school was opened and attracted 140 poor children of the neighborhood, only ten of them Catholics. The lay apostolate was organized among the three teachers and the Christian families, who began to visit parents of non-Catholic children, showing an interest in them and explaining the Christian spirit which motivated the founding of the school. Soon the visitors were welcome in the whole neighborhood. The Christians were overjoyed, saying, "In one year the Church has gained more good will than in the previous thirty."

The Effect of Christian Friendliness

In another part of Honam, with scarcely forty Catholics, a dispensary was opened for the poor. Members of the lay apostolate were on hand to meet those who came for medicine. Within six months, in spite of the fact that several other clinics served that area, the number of patients reached an average of nearly 1,500 a week. They came, however, only for treatment. Many thought it was some sort of public charity until the lay apostles called on them, asked after their health, and explained the Christian purpose. One lady visitor found several families in a single block who had been to the dispensary. All welcomed her into their homes.

The key was beginning to open doors!

Neighbors, too, became attracted by the friendliness of the lay apostles. Not alone the poor who came to the dispensary, but the whole community gradually felt the influence of love. Prejudices melted away and people began to say openly, "The Catholic Church is good." More and more were gradually brought within the sphere of influence of God's grace. Today's converts, instead of meeting with community disapproval, as formerly, are often eagerly questioned about the Faith by relatives and friends. Once the community attitude begins to change, the work of conversion grows easy.

Experience everywhere shows that the social or community attitude is one of the dominating motives of action, working for good or evil, depending on its direction. It accounts largely for the spread of immodest fashions and immoral practices like divorce and birth control, for the craze after money and "Keeping up with the Joneses." These evils are all expressions of selfishness, which dominates the secular community. To reform society, the Christian apostolate must present itself as a community in which love is the animating force. Only in a community that manifests the beauty of Christian love in all its aspects can men be united in the most perfect of social relationships, as "members one of another."

The Dialogue Mass (II)

*Toward full participation
in the liturgy*

H. A. Reinhold

TO me it seems now obvious that the first way which is described: "the whole congregation in accordance with the rules of the liturgy . . . answer the priest" cannot but mean what we call now "dialogue" mass,* that it cannot (suffici non potest) supplant High Mass (he does not say "may not" but cannot) because of its lack of sacred solemnity. With this reasoning in mind, one may assume that, although dialogue mass, not being solemn enough by itself to take the place of High Mass, may be used instead of it, wherever and whenever such a solemnity cannot be achieved.

Personally I would say that where High Mass is a "dead ceremony" shunned by all, where the choir stubbornly refuses to give the people its part, where no choir can be had, dialogue mass, though never an equal and a true substitute of its model and original, *may* take its place. This, however, can only be done when we keep in mind that it should be conducive to the kind of High Mass the Holy Father calls for, which is not exactly what goes as High Mass in multitudes of places all over the world: a more or less sacred

concert on the occasion of a mass, enjoyed or borne in boredom by an inactive and silent congregation at best taking refuge in private prayers and under the more or less deserved sentence of being penalized for "sleeping late." The only ones who do enjoy this "show" are the esthetes—for the wrong reasons, of course—and the choir.

So far, so good. Dialogue mass is in accordance with the rules of the liturgy then, if done in an "orderly and fitting manner." Under this heading would come not only an edifying performance, but also the permission of the Ordinary to introduce the dialogue mass.

"Orderly And Fitting"?

The public recitation of the rosary and other prayers often makes us priests wonder whether this indistinct mumbling or "rattling off" of formulated prayers can be called "orderly and fitting." Little by little we may be able to improve it by giving a good example in our own recitation of Our Fathers and Hail Marys—speed and glibness of the tongue is not "inspired glossolaly," but in most cases slovenliness and carelessness.

However, if the people have prayer cards with asterisks in

* The Latin text really says: *alter-nis vocibus* which the official English edition correctly paraphrases: dialogue mass.

the right places, if they are shown in practice that rhythmic prayer sounds better and is really easier than disorderly mumbling; if a core of school children, young people's groups, of men and women are trained to pray well, those who take part at all—and there will always be some who will not bother—will soon sound “like the bursting of a thunderous sea” (194, *Mediator Dei*).

A northwestern college recently polled its students on the dialogue mass: 56 percent were in favor, 19 percent indifferent, 18 percent expressed acute dislike and 7 percent had never heard of it. There were differences between age groups, but they amounted to very little. The adverse reactions ranged all the way from: it disturbs my prayer, complaints about “grade-school level recitation,” “it sounds insincere,” distraction, “I’d rather meditate,” “I have my own way and my own intentions,” “I’d rather read the mass by myself” to a pat: “I go to church to communicate to (sic!) God in my own way.”

Some of these criticisms show that the author of it confuses public worship with private meditation and would, if he were consistent, or should just as strenuously object to novenas, rosaries and stations in common. From the whole survey it seems that the students were exposed to dialogue mass without much of a training for it

and without being introduced to its theory, because the objectors as well as the partisans for it all seemed to be “on their own.” As long as the situation is not “worse” for the individualists that cannot be converted than it would be at any prayer in common—or High Mass for that matter—the 56 percent who are for it represent a good majority and many of the rest are potential followers, if it were explained to them.

Always A “Resistance Group”

This is a situation which will prevail everywhere: there will always be a solid “resistance group” and they will not be lax and the careless alone, but sometimes individuals who have learned and refuse to shed certain methods of prayer in which they feel secure and happy. This state of affairs requires then not that the dialogue mass should be cast out, but that more educational work is needed and that the “unwilling” have to be protected according to the mind of *Mediator Dei*: by giving them sufficient periods of silence during the very dialogue mass, by allowing them to follow their own method and by providing “silent masses” at sufficiently frequent intervals yet always keeping in mind that the encyclical states that the “three ways” make participation “easier and more fruitful” (105).

There is not the slightest whiff of the odor of suspicion or disapproval of the dialogue

mass in this authoritative papal document, only a warning against roughshod disregard of realities and against a sort of totalitarianism in the method of doing what is more perfect in itself, but may be harmful in the hands of red-hot reformers.

Above we saw a few objections made by the laity. It also seemed to be apparent that most of them were caused by misunderstanding the character of communal worship—and mass *is* a banquet of the Family of Christ and not “individual counter service” in a spiritual cafeteria—and by lack of instruction. While there will probably never be hundred-percent participation of the most ideal kind not only physical and oral, but also mental and emotional (the Pope’s ideal), a great deal can be achieved if all of us tirelessly work for it. And concertedly! And with authoritative backing! The “machine-gun nest in enemy territory” kind of isolated advanced positions here and there without connection, detached from the general front and apparently all on their own, lives only as long as the gunner in charge lasts. There is no sight more desolate and despairing than a deserted advance position! Equipment strewn around and bodies rotting are more demoralizing than any other sight!

Weighty And Urgent Reasons

The reasons for introducing dialogue mass *as a parish way* and at once are weighty and

urgent. While we should never weaken and tire in the explanation of the Holy Eucharist, these sermons on the mass are preached in a void unless a new experience of the sacrament accompanies it. A well-prepared dialogue mass not only implements these sermons but is self-explanatory of many imponderable aspects of the parish mass that no preaching alone will ever achieve. A “new departure” of the mind and heart, ordinarily achieved in missions and retreats for individuals, will be its result, if we follow *Mediator Dei* in its warnings against superficial and mere external performance.

Our sometimes planless, haphazard and one-sided common prayer life of the parish will be re-focussed on the fulness of the “great and tremendous” mystery, transcending the over-emphasis on the controversial and partial aspects forced on the Church by heresy and disbelief, i.e. the Real Presence. It will present integrally the *whole* sacrament as banquet, sacrifice and supreme prayer of the concrete church, the parish. The balance between individualism and communal church life will be restored.

Prayer As Worship

The malnutrition of ideas and of forms of prayer now often prevalent with our faithful—a half dozen prayer formulas have become all-purpose gadgets of

communication with God and neighbor—will be overcome. Especially the idea of prayer as "worship" will be re-awakened in the many souls who usually practice the "gim'me" prayer alone. This does not have to be a conscious process at all—the prayers of the Roman liturgy in translation are no riddles, and while the explanation of their more subtle and profound background meanings demands skill, the surface meaning of most prayers is plain, direct, reverent and of sufficient reticence and chastity of the spirit, to avoid revolting and un-realizable outbursts of baroque emotionalism. This is all-important in our appeal to men and women who grew up before an Anglo-Saxon background and feel awkward and repelled when emotional declamation is displayed.

If we demand a more active interest of our laity in church affairs it would be incongruous to overlook the root-action of all apostolic and articulate activity: the mass. Pius XI condemned the "mute and inactive spectator" at mass, not because he wanted shows and demonstrations, nor because he wanted discipline and drill, but because he was the Pope of Catholic Action and because the root-action of all Catholic Action is the "*gratiarum actio*," or in Greek "*eucharistia*," of the Church.

Let us also remember what we compete with: the emotional

upheavals that go with movies, radio, TV and comic books, and the strong appeals political controversy and advertizing make, have drubbed our contemporaries into a shape of mind which demands that in the field of the supernatural they be given manifest and expressive activities. Conventions, parades, unusual hours of adoration are all on the same level with natural developments of the above kind. Some of them blot out the "natural orders" of family, neighborhood (parish) and other measurable ties.

If we cannot make this generation sing in church, let us do the next best thing: lead them from the existing vocal prayers outside of mass, into the vocal participation of mass. The greatest prayer, the Lord's, so often maltreated in thoughtless repetition, suddenly assumes depth and proportion when it is seen in its exalted and majestic position after the final Amen of the Canon. Since we have an arsenal, why leave it locked? Godin and Michonneau have pointed out that the Church in her parishes, schools and centers, with her regular masses has a greater potential of "cells" and centers of action than the Third Internationale. But we do not use them—we only try to maintain ourselves in spite of the respectable number of converts we publish year after year. The parish as a mission, every parish a mission, can only

become a reality if the spiritual lives of the parishioners move from the "passive" to the active side.

An Herculean Task

With all these and many more reasons to advocate dialogue mass in all parishes—which would be ten times easier if the parish services were in English*—I am fully conscious of the herculean task this involves for all the parish clergy. The help of our mission preachers is indispensable. Nor can we do without full cooperation of our schools. But if we are convinced that, without some breakthrough through the front of apathy, lethargy and passivity, we will never have that kind of laity that is a pre-supposition, a condition for Catholic Action, we will realize that this is the pivotal point. The attitudinal change involved, both for clergy and laity, the spiritual gain, the communal experience which will be as good as a whole batch of sermons on the Mystical Body—all this is needed unless we want to get involved in more organizing activities, reports and meetings that will blaze up in a straw fire and leave us with dismal ashes soon afterwards.

Since it has been done, here

as well as overseas, it can be done in parishes as well as in chapels. I know of a case where within one Lent the people were able to respond to all the priest's Latin acclamations and recited with gusto the translations of the Gloria, Credo, Sanctus and Agnus, while he said the Latin. It did not take them much longer to acquire enough skill to respond to the rest of his prayers. Subsequently as new parishioners arrived they fitted themselves in and took part.

One of the boys called into the armed forces expressed his dismay at the apathetic and unconcerned attitude of hundreds of the young soldiers at mass with him. On the first Sunday he started out answering from his pew, but felt embarrassed when none of the others joined him. An ordinary high-school graduate of a public school, he is greatly disturbed by the ignorance and the lack of interest in the mass of all these boys—most of them graduates of better schools "than I ever went to."

Dialogue mass is not the answer to all the evils which beset us in our parishes, nor is it a fast remedy for poor attendance at mass. It is a long-range, intermediary means to bring a passive, restive, un-singing laity into a frame of mind that will condition them for the vast program of re-education seen by all the popes from Pius X down to our own day!

* On this occasion I would like to state that I have never advocated more vernacular than needed, nor in places where it is not needed, like abbey churches, seminaries, etc.

East Is East

Mr. Willis D. Nutting

*—but let's hope the twain
will one day meet*

“YOUNG man, I sincerely hope that your experience with Eastern Orthodoxy will be more encouraging than mine has been.” With these words a very scholarly retired Anglican bishop sent me off, armed with letters of introduction, to get materials for an Oxford thesis on “Popular Religion in the Orthodox Church in Modern Greece.” I was an enthusiastic student in Anglican deacon’s orders at the time, and all on fire with the desire to do something to help along the unity between Anglicanism and Orthodoxy.

That was a long time ago. The thesis never did amount to much. And I now look at things from a quite different religious point of view. But my experience with Orthodoxy, quite contrary to the bishop’s forbodings, was not dismal; and I still cherish a deep affection and respect for these people whose history has been so different from ours, and who have developed a mode of procedure and a way of thinking so completely strange to us.

The difference did not by any means begin with the schism of 1054. Indeed, perhaps the fundamental cause of that schism was the fact that differences had al-

ready cut so deep that it was difficult for both sides to perceive anything but a dissimilarity.

For one thing, after the establishment of Constantinople, the Eastern Church always had the emperor, the powerful head of an age-old society, living right next door. You could deal with him as you could deal with the upstart emperors of the West; and the Eastern Church developed the policy of “rolling with the punches” rather than that of resisting the secular authority. It did not give the impression of being a power in its own right, and distinct from the state, and as a consequence there did not develop in the East a class similar to the civil lawyers in the West, those lawyers who always seem to be at the bottom of the outbursts of Medieval anti-clericalism, and who struggled so hard and so successfully to raise a purely secular ideal.

Since there was no antithesis between Church and State, those who sought temporal power did not regard the Church with suspicion, whatever their attitude be toward individual ecclesiastics. Thus no group developed in Greek society which was opposed to the Church as such.

This perhaps accounts for the fact that in Orthodoxy there has

Mr. Nutting, a convert, had experience among the Orthodox in Greece. He is now at Notre Dame University.

seen nothing parallel to the Western experience of the Renaissance and the Protestant Revolution. While the West was going through these harrowing occurrences, which gave rise to a secular culture side by side with Christianity, the Greek lands were being conquered by the Turk, a rather hard-handed alien, with the result that the Greek people were left without a state and without a chance of the freedom and dominance which makes humanism possible. They had only the Church and its Byzantine Culture. They clung to it, for it was everything—their religion, their nation, their connection with the past, their hope for the future. It gave them a dignity in slavery and a rallying point in revolution. Thus in the Greek world there could not be two cultures, one religious and one secular. This fact had consequences.

Greek vs. Turk

One was that the Greek people never were brought to a point where they were presented with a choice between two indigenous cultures, as were our forefathers in the West. If you were a Greek you were Orthodox. The correlative consequence was that the Church was not presented with a situation where it had to tighten the reins of discipline so as to distinguish who were and who were not of the Household of the Faith. If a person was Greek he was inside. If he was a Turk he was outside. It was as simple as

that — almost no adult conversions and a complete ostracism from society for those few who went over to Islam. I give this historical introduction to help explain what follows.

One of the things that most forcibly strikes a person accustomed to Western ways of religion is the lack of discipline in Orthodoxy. Imagine what we would be if there had been in our history no Fourth Council and no Trent, and you can get a rough idea of the situation. Or perhaps better still, imagine that in our Western Church the Irish and Gallican traditions, with their great individual piety and their lack of interest in administration, had not been tempered with the sobriety and the practical "horse sense" of the Roman legal mind.

An Orthodox catechism will say that you ought to go to Mass on Sunday. It does not tell you that you commit mortal sin if you don't. It urges frequent confession and communion, but mentions no minimum of once a year. Its whole tone is exhortatory rather than commanding, and that is just the way the laity, and apparently the clergy, too, regard the relationship of the Church and its members. I have known Greeks who don't believe in confession and who yet receive Communion regularly. Neither the priests nor the people seem to be bothered by such a situation. It seems that the clergy are content to hold up

an ideal of religious practice, leaving it to the conscience of the individual to determine how near he comes to that ideal. It is not their job to establish minimums.

Once you understand this point of view, the lack of pastoral activity on the part of the clergy in general becomes more comprehensible. It is not due simply to laxity or lack of fervor, but rather to a definite conception of what a priest is for. He is to offer the Holy Sacrifice and to administer the Sacraments. The lost sheep will find his way back in his own good time. There is a casualness and an apparently complete lack of anxiety in the whole situation.

Nowhere is this casualness more striking to a westerner than in the celebration of the Liturgy itself. It takes a lot of getting used to, but I think I understand it now, and it is not as wrong as it seemed at first.

Experience In Athens

When I arrived in Athens I made the acquaintance of some of the clergy right away. (Most of them wanted me to teach them English.) Near the house where I lived was a little church which had a daily Mass during Advent—something rather rare—and, since I wanted to become acquainted with the Liturgy, I was there every day. I introduced myself to the priest, Papa Elias. He was a talkative man, quite frank about his ambition to rise to higher things. He wasn't mar-

ried, he told me, because he intended to become a bishop. He also was a very good preacher. I have his word for it but I never heard him, because on Sundays, which was the only time he preached, I had to leave early so as to be at the Anglican service.

Well, after I had made myself known, every time I came into that church Papa Elias would leave the altar, come down to the door, welcome me with a broad smile, and conduct me up inside the Iconostasion (the solid screen which separates the altar from the nave) and then go on with the Mass. The people thought I was really somebody.

This daily repeated procedure was somewhat embarrassing to me with my western ideas of decorum, but it was nothing to what happened on a certain Sunday. I dropped in to this church for a few minutes, and left just after the Gospel so as to get down to the English church. I was just pushing the door open when a rich Franklin-D-Roosevelt type of voice filled the silent building. "Ooolas (that was as near as he could get to Willis) Ooolas, wait! You haven't heard the sermon yet!" I kept on going.

It is not only the lower clergy that are casual in divine worship. On the Feast of the Epiphany there is the Blessing of the Sea. It is a great ceremony and they put on all they've got. The Archbishop of Athens comes

down to a church near the water front in Peiraeus. He celebrates Mass there and then goes the short distance to the sea for the Blessing. I went to that church with some theological students, and we were placed inside the Iconostasion. Remember, this was what with us would be a Pontifical High Mass.

The Archbishop was at the altar. (Even after having been a Catholic for twenty years, I can't say *on* the altar. It sounds as though he were walking around up on the altar, the way they do when they give Benediction in Rome.) Well, he was *at* the altar, and well started with the Mass, when he turned around, looked at me and beckoned. I did not understand at all, but he kept beckoning. The students pushed me forward, and there I stood, in my gray trousers and flannel shirt, right in front of the altar and in plain view of the whole congregation. The Archbishop then turned around and fished a little prayer book out from behind a candle. He found the place in it, handed it to me with a smile and a polite bow, and then went on with the Mass. God wasn't so pressed for time that His servant could not stop His worship for a minute to perform an act of courtesy for a bewildered foreigner.

No Special Hurry!

When it dawns on you, you see that this is a rather noble conception, this idea that God is not in a rush to get things fin-

ished. What happened to a friend of mine illustrates the attitude. He was a chaplain in the British army, stationed in Macedonia during the first World War. He was attending Mass in a little Orthodox church on Sunday, when a man came up to him and tried to sell him some eggs. He was properly horrified and refused to discuss the matter in church. The man, rebuffed, went up and knocked at the right hand door of the Iconostasion. (There are three doors, a big one in the center, open most of the time, and two smaller ones, one on each side.) The priest left the altar, opened the door, and there was a consultation. Then the priest came down into the nave and walked over to where my friend was standing. "I can recommend those eggs," he said, "they're strictly fresh." The Englishman was completely floored. He stammered out something about there being no time now to talk about eggs. Get on with the Mass! The priest drew himself up with great dignity and spoke as though he were addressing a not very important worm. "Our God is an *eternal* God."

Casualness can very easily develop into disorder, and disorder is the first impression you get when you begin to investigate the participation of the laity in the worship of God. The lay worshipper is not quiet; he is walking around, lighting candles and placing them in stands before Icons, sometimes

making the sign of the Cross time after time after time. Or he gathers with his fellows in an excited group, whispering. In this last statement I should have said "she," for it is the ladies that make the most noise. They crowd together in threes or fours on the fringe of the congregation, for it is only the men that occupy the middle of the church, and they proceed to discuss things.

Observation of this phenomenon has given me light on a passage of Scripture that I am sure the scriptural scholars misinterpret. St. Paul, writing to the Corinthians, says that women should keep quiet in church. If they want to learn anything, he says, let them ask their husbands at home. This is held to mean that a woman must not preach or speak publicly in the church building. Well, I have seen the Corinthian women in action, and I know just what the Apostle means.

The Church at Corinth

Old Corinth, where St. Paul had his convert congregation, is on a high eminence overlooking the Gulf of Corinth, and quite a distance from the modern city located right down by the water. There is not much there now. The American school at Athens has done enough excavating to uncover the outlines of the old town. And right on the edge of these ruins is a little Byzantine church, serving the countryside around.

I went to this church on a Sunday morning in February. The Mass begins, in the winter time, when the sun rises; and inside the church it was still quite dark except for the candles. Their flickering light showed me a sight that could not be true. I was in the midst of monks, and Western monks at that — Dominicans in white habit and cowl, and Benedictines in black. This couldn't be, but it was. Bewildered, I crowded in among them. The "handle bar" mustaches on some of the faces didn't clear my mind any, and things were made worse when I saw that the habits came only to the knees, and that down from them protruded quite laic trousers. When the full light of day finally brought about a working visibility I realized that my monks were shepherds. Their coarse, woolen, hooded shepherd's cloaks of white or dark blue gave the upper half of them their monastic look.

But I wander from my exegesis of St. Paul. As the Mass progressed on its leisurely way — and Mass in the East really does take a very long time — the women, who could scarcely be seen, made their presence known. From the back and sides of the church came first a gentle sighing, as of a light breeze through the pines. This grew in volume until it identified itself as a hundred earnest whispers, which soon expanded into stage whispers, all breathless and excited.

Then with the whispers were heard scattered vocal tones, and finally there emerged the buzzing of full conversation. The priest turned from the altar with a penetrating "s-s-s-s-st," and there was quiet for a second. Then it began again — whisper, whisper, mutter, gabble, gabble, *gabble!* And again the priest shushed them. This kept on during the whole Mass. Thus I know from personal experience that when St. Paul said that women should keep quiet in church he meant just that. And I'm willing to bet that every priest of Corinth from St. Paul's time to the present would say Amen to the apostolic injunction.

"Almost Terrifying" Disorder

It is on the great festivals at important shrines, that the disorder of worshippers becomes almost terrifyingly evident.

One such shrine is the church of St. Barbara, in the country not too far from Athens. On December Fourth people come there by thousands, on foot and by cart and by car, many of them camping in the wild region around. I judge that the church had once had a monastery attached to it. At any rate it had as its priest what I suppose was a commendatory abbot. Papa Emmanuel Karpathios was a delightful little man living in Athens. I was trying to teach him English, and we saw each other every day. He was always addressed as "Holy Abbot," but I never saw him do any

abbotting, and it was not until he took me out to St. Barbara's on her feast day that I knew that he was "boss" out there.

The chief architectural feature of a Byzantine church is its dome supported on four arches. In a great church like *Agia Sophia* in Constantinople, you have a very lofty central dome which gives immense height to the center of the church. But in the churches like St. Barbara's you don't find such a central dome. Instead there is a veritable cluster of domes all pretty much the same size, each of course with its arches. If you want to make a bigger church you simply put on more domes. This makes a rather peculiar interior. There are no wide spaces and none of that up, up, up impression that you find in a Gothic church of some size. Instead, you seem to be in a forest, with branches interlacing not far above your head, and massive trunks in every direction.

On a great feast day this forest is filled with people jamming, crowding, even crushing each other against the pillars of the arches. The multitude, close packed as it is, is always in motion, swaying and swirling this way and that, no one being able to see where he is going or what the consequences of his pushing might be. Woe to the feeble under such conditions! None but those around them can see that they are being hard pressed, and these can't hold off the un-

seeing pushers. Why are they pushing? To get to the icon of the saint, or to be able to see better, or to kiss the bishop's hand, or simply because other people are pushing them.

"Proskynesete!"

Our party, containing the pastor of the place and some seminary professors, was somewhat official, and the boy scout who was doing the traffic directing at the door made way for us, elbowing, shoving, pulling and getting pretty much roughed up in the process. We forced our way after him, I myself not having the least idea of where we were going or why. After ten minutes of this penetrative effort, we reached St. Barbara's icon, festooned with flowers and evergreen. His mission accomplished, our guide turned to us, sweat streaming from his face and his neckerchief awry. He gestured triumphantly toward the icon. **"Proskynesete!"** (Kiss it!)

After the Mass, which was going on all the while, and before, and after our journey to the icon, the Archbishop went in procession around the church. At least he started out in procession, with a full complement of attendant priests, crucifer and torch bearers. But it soon became a matter of every man for himself. The procession was cut up by the milling crowd and destroyed in detail. Its members never could organize again, and the Archbishop was left to wander through the church all by

himself, majestic in his imperial byzantine crown and his purple and silver cope.

It was here that Chrysostom, Metropolitan of Athens, showed himself the kind shepherd. The object of everyone in church was to kiss his hand, regardless of consequences. As he proceeded on his way through the arched chambers he was the center of a whirl-pool of humanity. They didn't crush him, but they appeared to be tearing him to pieces to get control of his hands. As he rounded a corner, there in front of him stood a very fragile little old lady, completely unable to cope with the riot that was heading her way. "You had better get out of the way," warned the Archbishop. "I can't. There's no place to go to," she replied. "Well then, come with me." And with one arm he held his cope out around the old lady and made his way to a door, the people all the time trying to tear off his other arm. Having deposited his sheep outside, he came back into the turmoil again.

These informal acts of Christian goodness always seemed to be cropping out in the midst of the undisciplined confusion of Orthodox religious activity. There is such complete carelessness on the surface, and yet underneath there is so much charity!

Rigorous Asceticism

Underneath there is also a great strength and a wonderful

endurance. These undisciplined people subject themselves to a Lent whose rigor makes our fasting look rather anaemic. No animal food at all except marine invertebrates—no fish, no eggs, no milk or cheese, but only clams and sea urchins and octopus, and no relaxation on Sundays, unless you live by the sea your Lenten fare is bread and beans and olives, substantial enough but not exciting. Western travellers simply can't get meat in the villages during Lent, because no animals are killed. Eggs and cheese are of course accumulating and are easy to get. These Lenten rules are enforced by custom, not by episcopal legislation. They are a part of the folkways of society.

If a willingness to accept martyrdom is an indication of strength—and I don't see how anyone could deny it—these separated brethren of ours are strong. I have had no personal experiences of their bearing witness to the Faith even unto death. I was on the wrong side of the Aegean for that. But dark things and wonderful things were happening just across the

water in Asia Minor. Thousands of Greeks were being put to death. A flood of refugees was coming over to Greece, and almost every group of them came with stories of heroic death for the Faith. So I have not personally known any martyrs, but I have known sons and daughters and wives and husbands of martyrs. That is coming pretty close.

East is East, definitely. They do things differently there, and their point of view in almost everything is strange to us. Because of this difference, and because we are ignorant of its historical causes, we are often tempted to think lightly of these people and to speak of the "decadent East." But just live among them for a while and you will see that underneath the strangeness there flows the stream of Christian thinking and Christian morality. Then you will begin to long and to pray that this Eastern Christianity may find its perfection by coming back into the unity of the Body of Christ. But you wouldn't want to make them over into Latins.

Where Indeed?

After a young girl had come through a critical illness, her mother talked to an acquaintance about the quick recovery. She expressed her thanks to God for saving her daughter's life.

"Yes, God and 48 shots of penicillin, more or less," said her knowing, scoffing acquaintance.

"Goodness," said the puzzled mother, "where do you think penicillin comes from?"—**Sun Herald.**

Ideals in Money-Raising

Harold J. Quinn

*Does God need these cheap
and degrading means?*

MONEY matters absorb the attention and drain the energy from great numbers of our clergy: pastors, procurators and all promoters of good works. Sometimes it seems that the greater part of the precious energy of the Church in America is being spent in raising money or paying off top-heavy debts.

The average pastor is a good business man and can stretch a dollar farther than most men in secular affairs. The Church in America, in its outward aspects, has won the admiration of the world. Its business efficiency has marked it as alive and progressive. True, we seem to be in the process of becoming and have not yet reached the golden age. Before that, probably, it will have to be tested by persecution to try out and confirm its real inner strength.

We preach to our people devotion to the Church as the Mystical Body of Christ than which there is no greater idealism. Then when we come to the practical aspect of supporting and expanding this Body on earth we seem to forget not only the idealism we are pledged to but too often disregard the admoni-

tion of Our Lord regarding anxiety about material things.

The Gospel is a supernatural message and power. You can't preach it, propagate it, or maintain it on the natural level alone. If you attempt to do that, then religion fails in spite of gorgeous churches, expensive schools and establishments. Church-support, it would seem, should be characterized by supernatural idealism not only in its general end (and all agree on this) but also in all the means used to attain that end.

We Can Learn From The Protestants

The Protestants can often teach us a good lesson in this. There are parts of this country where devout Protestants give 10 per cent of their income to their churches without the undignified traffic of bingo, banco, or what have you. A priest from a section of the South where the Catholic religion is greatly misunderstood told me of a non-Catholic businessman who felt so sorry for him in his efforts to establish the Church that he agreed to give this priest five per cent of his monthly income with ten per cent still going to his own denomination.

Another Protestant asked this same priest how Catholics raised

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funds to support the church, and after this priest explained the various methods of parties, bazaars, chance-books, etc. the man merely said: "But that isn't giving to the Lord."

We ought to think that one over. We have all kinds of benefits, suppers, socials, raffles, etc. giving the people "something for their money" and then hand over the miserable profit we make to the Lord. The writer has used most of these methods in raising money.

He confesses it so as not to appear talking down to others. In spite of that, with many others, he yearns for more idealism in matters financial.

Do not the laity sometimes get the impression that anything for the church goes? The good end seems to justify, not any means, perhaps, but some rather shoddy ones, little in keeping with the loftiness of the Gospel, the Encyclicals, and the Liturgy.

There was the pastor who hired a carnival show to play on the church grounds. For a week they plied their noisy trade, even operating, it was rumored, some nefarious business into the early hours of the morning. The poor pastor, hard pressed by the depression, was happy to get a small percentage for the work of God.

Deterioration Is Easy

Some church parties start out with bingo games as an innocent

enough diversion—then advance to the big-prize state, and since that sometimes becomes too slow, into the out-and-out money games. The laity are coming to judge the merits of a pastor by the amount of money he can raise for the Church by these means.

Whatever may be said of the morality of selling liquor or beer at church socials or of gambling attractions, there are enough evils associated with these that would seem to indicate that the personnel of the Church should keep their hands clean of anything that smacks of these means of collecting funds for God's work. Sometimes one hears priests complain after the annual "Saint's Day" or field-day of being "gypped" by the too-anxious-to-work committee. Perhaps they deserve to be if they can find no better way of supporting even a tottering parish.

Once I heard a pastor say that he disapproved of all these ways of raising money . . . unless one had to. To me it seems that the whole validity of his argument—and he had a good one—fell to the ground when he added that condition, making his idealism merely a matter of expediency.

The men who feel they must resort to these means of church financing are usually hard-working shepherds who perform their other priestly duties with dogged determination and thor-

oughness. Is this not one of the glories of the American Church?

Does God Need Such Means?

In attempting to work out some "philosophy" in this matter, ought we not be bold and honest enough to ask ourselves this question: "Does God need all these unworthy means to carry out His work?"

Should support of the greatest work on earth be brought down to the level of a carnival show? The work of the Church is primarily the formation of Christ in souls by the preaching of the Gospel and the sacramental life. While it is true we need churches, schools, and centers, these are not absolutely necessary as is shown in time of persecution. In fact, the Church is often stronger then because it has little in a worldly way to lean on. There is such a thing as being too materialistic, even in working for the interests of the Church, e.g. putting too much emphasis on an imposing building program or the temptation to let the wealthy give lavishly to the church, when it is evident that this wealth was obtained by questionable means. This is a fierce temptation most of us try to rationalize in order to yield.

Will not the Lord supply us with necessary means if we have more faith in the efficacy of our teaching and stick to first things first? Should we try to do a supernatural work with

natural means alone? Certainly He who ordained the spread of the Mystical Body will provide means of maintaining it in a way consistent with its sublime dignity. It is surprising how few details we have concerning the economic condition of the early Church even late into patristic times. If we do things God's way He will not fail us, especially if we resort to prayer and sacrifice (means He has provided) to obtain what we need.

Bishop Kelley's Example

We all might ask ourselves if we spend enough of our parish income on charity and the missions. These are the acute needs Christ so insistently urges us to supply. I recall reading somewhere that Bishop Kelley, when he was laying the groundwork of the Catholic Church Extension Society, sent his first donation to some priests as Mass intentions for the welfare of his work. That work has been bountifully blessed. We often tell the people that offerings given to relieve the desperate needs of souls will come back to us in the guise of various blessings. Are not those parishes blessed where these good works play a prominent place in the life of the parishioners?

Most of us dread being dubbed poor businessmen. Everyone wants to do something—build a church, school, college, etc., in his time. There is the tempta-

tion to use almost any means when the progress seems slow. The Curé of Ars, Don Bosco, and Mother Cabrini were not thought much of as examples of business acumen during their lifetime. Yet the millions of dollars that passed through their hands and the good works they accomplished show that the Lord takes care of that when the whole energy of the apostle is taken up with the essentials of the apostolate—preaching, prayer, sacrifice, and contemplation.

Then let us train our people to adopt the right attitude in giving to the Church. They should be taught to give directly to God without the poor channels of petty kickbacks and cheap entertainment. Let the people share their worldly goods with the Lord from whom all comes. They do not want to lose the tiniest bit of merit in giving to religion, so let their motive and manner of giving show that. And let's not make little of that statement of St. Paul that the Lord loves a cheerful giver.

For our own part, let's not talk money all the time or antagonize the people by sarcasm as a favorite weapon when the going is hard and the pressure back of us irritating. And above all let's use the money carefully but not penuriously. The laity will give when they see the money spent for God's work.

Dignity And Idealism Necessary

Our financial problems should be integrated into the whole work of the apostolate with the same dignity and idealism running through all. We ought to ask the guidance of the Holy Ghost in raising the necessary funds for material means are inseparable from our work. If we had the delicacy of approach that the sacred work demands we would be spared the spectacle of those degrading, worldly-wise methods sometimes employed in the support of religion.

The Church will be respected by vast numbers of outsiders when we bring the loftiness of our religious profession into the marketplace and into our down-to-earth dealings with men. An ideally equipped plant—church, school, hall, and rectory is not an end in itself. Sometimes we appear to make it such.

The dangers of "institutionalized religion" begin when we sit down and with complacency enjoy the fruits of our labors. We sometimes hear priests in going into a well-appointed parish complain that there is "nothing to do" as everything is paid for and in tiptop condition. Nothing to do? The Church's badge of austerity, poverty and suffering, ought never to be obscured by the exterior and material aspect of the Church as we present it to a world awaiting redemption.

The average length of a feature motion picture film is a mile and a half.

Code and Cult

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WHAT are the indulgences attached to the prayer before a crucifix — "En Ego"?

An indulgence of ten years once a day. Moreover, the faithful gain a plenary indulgence by the pious recital of this prayer provided they go to confession and communion and say one "Pater," "Ave," and "Gloria" for the intention of the Pope. ("Preces et Pia Opera," 1950, n. 201)

Is it required that there be a certain number of the faithful present in order to give Benediction with the monstrance?

The cause for Benediction need not always be a public one. (Can. 1274). The law does not fix the number of persons who must be present. The Bishop can determine the point for his diocese.

We have faculties to enroll in five scapulars at once. Does this require that the priest possess the faculty for each scapular separately?

Yes, according to good authorities. (Magennis, "The Scapular Devotion," 1923, p. 161)

Suppose the crosses on the Stations are stucco. Are the indulgences gained?

No. The crosses must be of wood under pain of nullity. All the decrees make this assertion. Of course, the Holy See could dispense by way of indult, but that is rare.

Are prayers for the Pope required after the Stations?

No. Prayers are required in this case for the Holy Father's intention. In a sisters' convent chapel where all cannot make the Stations in Lent at the same time and there is no resident chaplain, one of the sisters goes around the Stations reciting the proper prayers, the remaining in the pews. The chaplain need not be accompanied by two boys in these circumstances. It is not always easy to have them for convents. (S.P., March 20, 1946)

In the "Ordo" we read that if there are special devotions to the Sacred Heart before or after Mass on the First Fridays, a special votive may be allowed except on certain bigger feasts. What special devotions would suffice?

Receiving holy communion would not, of course, be something special. At least the Litany of the Sacred Heart and Acts of Reparation should be recited.

Can Oriental Schismatic priests absolve validly?

It is quite generally held that they can, because the Catholic Church has never withdrawn jurisdiction from them because of the welfare of souls most of whom know nothing about the causes of the schism and the points of theology in which we differ from them. They can also

confirm validly, except in those places in which the faculty has been withdrawn by the Holy See.

Are all the sisters in a religious house bound to confess to the extraordinary confessor?

"Per se," they are not, but they should present themselves to him at least for a blessing. (Can. 521, sec. 1)

Is the Roman Rota composed of judges of various countries?

In the 1951 edition of the "Annuario Pontificio" we find that there are fifteen judges—the dean and fourteen associates. There are two Americans, one German, one Frenchman, one Englishman, one Pole, one Spaniard. The rest are Italians. The Rota is the usual court of appeal from the tribunals of Ordinaries of the world. By special exception and with papal permission, the Rota adjudicates cases in first instance.

This famous court began to function as a separate tribunal about the 14th century. From the end of the sixteenth century till 1870 it judged mostly civil cases in the Papal States. From 1870 it ceased to act till Pope Pius X revived this ancient tribunal in 1908. Marriage cases were dealt with by the S.C. of the Council from the sixteenth century to 1908. Most of the Rota decisions so far published are concerned with marriage cases and all matrimonial courts should study these volumes.

A wife is cited by the diocesan court to appear for questioning

in a marriage case. She changes her residence frequently on purpose and refuses to accept communications from the chancery. Is she cited legally anyway?

Yes, by Canon 1718, which deals with the regular summons in trials. The same principle holds in administrative procedures when the person prevents the admonitions or episcopal letter from reaching him (Can. 2143, sec. 3). He is considered to have received the episcopal warning. See Canons 2142-2194.

Should the Defender of the Bond stand for the marriage at any cost, and in any way he pleases regardless of the proofs submitted by the party and witnesses?

He must indeed bring forward all that favors the bond or the consummation, but mere obstructive tactics at any cost do not serve the interests of truth and justice. To say that he must "unconditionally and independently of the proofs and results of the process sustain the bond, is false. The sole end of the process is 'pro rei veritate.' In the very interest of truth. . . the Defender of the Bond must be accorded the right to declare, whenever the case requires, that after a diligent, accurate, and conscientious examination of the acts he has discovered no *reasonable objection* to be made against the petition of the plaintiff or petitioner." (Allocution of Pius XII to the Rota, Oct. 2, 1944. Doheny, I, pp. 1097-1107)

Sermon Suggestions

September-October

✠ J. F. Noll, D.D.

Eighteenth Sunday After Pentecost

September 16, 1951

Duties Of Parents

GOD, speaking through an inspired writer in the Old Testament, gave utterance to a brief sentence which contains a world of wisdom, namely, "remember thy Lord in the days of thy youth."

(1) The Church has tried to do her part to start little children right along the path of salvation, and, through her parochial schools, to instruct them in the science of God, to guide and direct them in keeping with this knowledge, yet we often hear that the results in the life of youth are very unsatisfactory. Evidently it cannot be the fault of the school if the example of older brothers and sisters, and even of parents, goes counter to the instruction and guidance the children receive in the classroom.

We are hearing not from Catholic sources, but chiefly from the officers of the law and the Chief of the Federal Bureau of Investigation, that there is today a very serious "parental delinquency." By this is meant that parents are not only neglecting their children, but setting very bad example to them; that they permit them to associate with youths who never had any religious or moral guidance in schools or in homes; that the atmosphere of the home is injurious to the spiritual life of the child—

where there is much quarrelling and often drinking; the neglect of the Sacraments and even of prayer.

(2) This being true, children in our schools, who are "children of God," must be persuaded by their teachers to follow the standards which they are taught in school, no matter what kind of conduct they must face in the home. We could cite a number of instances of little children bringing their parents back to their senses, and even converting the non-Catholic father or mother. But if a boy or girl will have majored in religion and the principles of morality by having attended a parochial school for twelve years — elementary and high — certainly God will not excuse him or her if he or she will throw conviction overboard and begin to follow those who were not blessed with the same sort of early training and guidance.

The unmarried youth should be by far the best Catholic, because he or she should want to make certain that the devil will have no power over his or her future.

Holy Scripture tells us that those who prepare for marriage by putting God out of their lives, will be under the power of the Evil One. The happiest marriages are always those which are prepared for by

prayer and good conduct; and husband and wife will always persevere in true love of one another if they will also cultivate real love for God.

(3) Most Catholics never even dream of that. They try only to "avoid evil" and think little of "doing good." If they observe the Commandments it is more out of fear than it is out of love.

The little children in the early grades of the parochial school are innocent, have true love for Jesus, would do anything for Him, would like to be used in His apostolate. Therefore it is a shame to see that innocence lost, particularly if it is lost because of pernicious influences in the home or in the homes of neighbors.

A great many seventh and eighth grade girls, liking their own school teachers, and having the disposition to work for God, think of entering the convent, but they receive no encouragement at home. They are told that they are too young, which may be true; that it is only a notion which the Sister

has put into their heads, which may not be true. But the fact is that later they are fearful of mentioning it to their parents after having been rebuked the first time they referred to it. Then if they go to a public high school, where no other child is thinking of any such thing, where life is pretty much social, the devil sees to it that their aspiration will be blacked out. In the meantime they often go from good to bad; from bad to worse, and the great works of God suffer.

Among Family prayers which are growing, there should always be one, in which all the members will pray for guidance to a happy life for the children, and even a plea, which would please God, that one of their children may be chosen by Himself to labor in His vineyard and for His cause.

Conclusion: Let me suggest that, since members of every family are pledged to say the Rosary daily, the first decade be offered for a knowledge of the children's vocation, and the grace needed to find true life-long happiness in it.

Nineteenth Sunday After Pentecost

September 23, 1951

Catholics Must Set Good Example

WE have noticed that the Commandments of God will not be observed by the generality of people unless they keep conscious of the reason why they live here on earth, whither they are going, and how to get there.

(1) If society disregards the moral law it is because most individuals, who comprise society, disregard it. When society is so constituted people will never offer organized resistance even to such

rulers as Hitler and Stalin, who might be likened to the pagan emperors of early Christianity. They have been reared the pagan way, according to which "might makes right," according to which the king and emperor arrogate to themselves the place of God. Their will, and not the divine will must be the law of the subject, who has no rights except those which the state wishes to give him and, therefore, no rights which any court may sus-

tain. Such rulers promulgate commandments which every citizen of the state must obey. We observe this today in the sycophantic homage which Communist leaders and every member of the Party in every country pay to the orders given by the Kremlin. If those who call themselves children of God, and even soldiers of Christ, were half as obedient and loyal to God as the Communists are to Stalin, we would have a different world, a genuine Christian and moral world.

(2) Nearly all the evils to which the press calls our attention obtain in the so-called Christian countries, because there aggressive infidelity is most pronounced. It is fomented and propagated by small organized minorities, who not only lack the light of faith, but who have deliberately put out its light and want to involve the majority in their own darkness.

In his first Encyclical Pope Pius XII deplored this condition of things when he wrote: "Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But having known Him to reject or forget Him is so great a crime as to be scarcely credible."

His first words refer to the pagan nations, to which God's written Commandments and Christ's religion have not yet been brought. His other observation relates to nations which once were solidly Christian, governed by rulers who felt themselves as much obligated to obey God's law as the lowliest subject—and that means practically all of Europe today. Even in our country the pagan school of thought, which defends the mutability of the moral law, is dominant. It is blameable for the widespread attacks on morals, for the flood of printed filth,

which inundates our nation, for the shocking delinquency among tender youths, for the rejection of the divine Teacher or Lawgiver. The world was not much different at the time of Christ, yet St. Paul was bold enough to declare that it could be conquered by "our faith." This implies, of course, that we must be strong in belief and vigorous in our conduct in keeping with God's laws.

(3) Sin is easy because we lean in its direction. Virtue is difficult because it means a pull in the opposite direction. The laws of God must, therefore, be taught with authority. His laws must be as dogmatic as His doctrines. That is why God delivered His Commandments on tables of stone, and under most solemn surroundings. That is why Christ proved His divine authority by the miracle of the Resurrection. It is precisely because man is prone to evil that his mind must be enlightened by the supernatural light and strength administered to each individual through divinely instituted Sacraments.

If Catholics accept the Ten Commandments as dogmatic teaching of a divine Lawgiver, Who is interested in their everlasting welfare; and if they receive more divine helps for the observance of His laws, they should excel all others in both their private and social conduct. Aiming at the same goal which St. Paul had before his own vision, should they not, like him, "press forward" to that goal, while pitying and praying for those among their neighbors, their friends, their countrymen, who have not been half as much favored by God?

Conclusion: Your friends may not be influenced by what was the

glory of the Church during the second period of her history, nor by what happened to the modern world; but they can, by watching you, learn what the true faith and the observance of God's laws can do for the individual. Right living made saints in the past, and it is

the only thing that can make saints today; and if you do not become a saint during the brief time of your probation here on earth you will regret it through a never-ending eternity. There the greatest unending reward goes to the ones who served God best.

Twentieth Sunday After Pentecost

September 30, 1951

The Moral Law Holds Everlastingly

THE Sixth and Ninth Commandments are very closely related. The Ninth forbids one wilfully to dwell with pleasure on immoral thoughts, or to desire the things which are forbidden by the Sixth. The Sixth Commandment forbids exterior sins against purity and chastity, and the Ninth, interior sins. Holy Scripture tells us, and experience bears it out, that acts committed externally are first thought of internally. That is what makes them wilful and deliberate, and hence makes them grievously sinful.

(1) Like the Fifth Commandment, the Sixth forbids more than the mere words imply. It forbids unfaithfulness on the part of a married person, which is called adultery; and forbids all acts of impurity, whether with oneself or another. It also forbids immodest looks, the exposure of one's nakedness, immodest language, smutty stories, jokes, or illusions. It forbids the reading of things which are concerned with the immoral conduct of others, and everything which has a tendency to excite passion.

Impure thoughts and desires which are not wilful are not sins. If an effort be made to dispel such

thoughts or desires after one becomes conscious of their presence in his mind, instead of committing a sin, that person earns merit. Every victory, or even every effort to win a victory, is a praiseworthy and meritorious act.

Of sins against the Sixth Commandment St. Paul (Gal. V, 19-21) says: "The works of the flesh are manifest, fornication, uncleanness, immodesty . . . of which I foretell you that they who do such things shall not obtain the Kingdom of God." Remind people of this utterance of St. Paul when they tell you that your Church is too strict. It is God, and not the Church, Who forbids these things.

The Ninth Commandment forbids wilful unclean thoughts and desires. Christ pointed out the sinfulness of wilful unchaste desires when He said "whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart" (Matt. V, 28).

(2) Enemies of the Catholic Church hold that she will not even allow her youth to be instructed on the subject of sex, but this is not true. There is nothing sinful in sex itself. On the contrary, the Catholic Church holds it to be something sacred and holy, ordain-

ed by God Himself for a purpose that may bring eternal benefit to others.

But the Catholic Church takes a very decided stand against treating this delicate subject before groups of people or even in the classroom. She objects to having public school teachers, who may be Atheists, or Socialists, or Communist-minded, or unclean-minded, to instruct on that subject.

Every decent parent is against the circulation of magazines which deal with sex stories, or with books advertised in these magazines. Many publishers try to convey the impression on people that sex is the only thing that matters—for the one purpose of circulating their books more widely. Every reliable authority—and most of them are reputable non-Catholic physicians and sociologists — holds with the Catholic Church that the best way to prevent sex obsession is to divert the mind entirely away from it. You do not cure the intemperate man by urging him to drink more.

(3) Many books on sex, and most of the magazine stories which deal with the subject, are written by those who would like to see the moral sense of the nation destroyed, in order that people might lose interest in religion and become better disposed for the acceptance of

Communism. Frederick Collins wrote a series of articles for *Liberty* a few years ago, in which he proved that most "sexy" periodicals have a very definite Communist connection. A New York lawyer recently said that nearly all the stories appearing in the *Story* magazines, are written by immoral-minded people who live in a colony not far from New York City. He also declared that many of these people are Communists. Some magazine publishers print the stories as they are presented, and others have them re-edited. The former are on the disapproval list of the National Organization for Decent Literature.

Conclusion: The way to overcome any tendency to be impure is to strive to live purely. With the avoidance of occasions of sins and the help of the Sacraments the Sixth and Ninth Commandments should create no problem for you. During courtship avoid familiarities, and secret meetings where the devil uses his best effort to cause your fall. He hopes to have marriages entered without the blessing of God.

Never consult a psychiatrist on a sex problem. Your confessor will help you much more, at no cost, and he can restore a serene mind to you.

Twenty-First Sunday After Pentecost

October 7, 1951

Why Are People Drawn To Communism?

IT may sound very strange, but a little explanation would prove that intellectuals are drawn to Communism for much the same reason that they are attracted to the Catholic Church.

(1) What led such persons as Ar-

nold Lunn, in England, Mrs. Luce in our country and others, into the Catholic Church was the infallible authority which it claims for itself. While most people seem to join a particular religion because of a preference for it or because friends

belong to it, the more serious people would not be attracted to any religion unless their minds would be at rest in it. They would feel just as much at home outside of all religion as to be members of a church which did not know its own mind and which would still keep them in doubt concerning very important matters of eternal consequence.

The President of Johns Hopkins university told a priest that most professors of the Social Science at all colleges and universities leaned towards totalitarianism, either of the right which meant Fascism, or of the left, which meant Communism. Observant persons do know that it is hard to keep sociologists in a middle position.

But does Communism offer certainty in any field, and is Stalin infallible? If the answer to both questions is "No," then why should intellectuals be attracted to Communism?

(2) Since it is natural for men to worship someone and to follow some one, whether he be religious or irreligious, those of the latter trend of mind are attracted to a sort of man-God, which Stalin is regarded to be by his followers. Just let us see how Communism is a religion. It has its Bible in the form of "Das Kapital" by Karl Marx; it has a supreme ruler, whose authority may not be disregarded in the slightest degree. It punishes heresy more than the Christian Church has ever done. It not only excommunicates heretics but hounds them to death as it did Trotsky, as it strives to do to every dissenter in Communist-controlled countries; as it has exiled or cruelly murdered thousands who were not loyal. The voice of Stalin is often called the "Party Line," to be strictly followed and

abjectly accepted by every Communist in the world. Communism, as an international religion, brooks no rival, and that is why it declares a relentless war on the Pope, head of the only international religion. It goes farther, of course, and declares war on God Himself, because there may be no oracle other than Lenin, Stalin, his successor, and whosoever will succeed him.

(3) An infallible voice in the Church, speaking in the name of God, was regarded as so imperative by Mrs. Luce that she said she would not care for the Catholic religion without it. She said: "Too many men of education have lost themselves in so many bypaths while looking for the correct answers to problems which they were studying." She saw meetings of economists, of bankers, of statesmen, of educators, of non-Catholic churchmen, completely fail during the late war; and therefore, saw the need of divine guidance for men held to be experts in different fields.

If divine guidance were needed for them, how much more is it needed for one who has an eternal problem to deal with? If salvation and the terms of salvation are dependent entirely on the will of God, His way and His terms must have been revealed. But that revelation is interpreted in so many contradictory ways that an infallible voice, having God's protection, is needed to give the right answer.

In the case of Communists, they would never be sure of having an authority which is absolute. The religious-minded will turn to the Catholic Church and the irreligious-minded will turn to human authority, a human God.

Conclusion: Irreligion cannot

easily be overcome by argument unless it be the argument of good example. But irreligion can be penetrated by prayer, by the acceptance of crosses to carry for the conversion of others; by self-imposed penances as a reparation to God for the sins and crimes of the ones we would have converted.

That is what Lent is for every year, but during the Holy Year we should have been completely filled

with the penitential spirit and should have been performing works of penance and reparation.

Resolve to start the First Fridays again in the spirit of reparation and then receive Holy Communion on Saturday to bring about the realization of the message of Fatima, and then again on Sunday. It will be a sort of private Triduum on the first Friday, Saturday and Sunday of each month.

Twenty-second Sunday After Pentecost

October 14, 1951

Be Spiritually Fit

DURING the second World War 11,000,000 American boys were examined for the purpose of determining whether they were physically fit for the strenuous training in the camps and later to fight on land, on the sea, or in the air.

(1) The boys who were admitted to the armed services after an examination disclosed that they were physically fit, were trained and drilled in order that their bodies might become tougher. They were fed well in order to become physically strong; they were given "shots," or injections, to prevent them from becoming victims of one or other among many diseases.

Nearly 2,000,000 of our boys were found to be physically "unfit." Some of them were able, by taking the proper medicine, observing the proper diet, and by building up resistance against many common diseases, to be restored to physical fitness.

Some of you may have inherited physical weakness, and may not be taking those means needed to pro-

mote strength of body. But if you were the healthiest in the world, you might still be spiritually weak and sickly—which is a far worse affliction.

Since physical fitness counts only for this short life, and spiritual fitness makes for everlasting well-being, it is more important that you strive to attain spiritual fitness. Through spiritual guidance and the Sacraments Christ placed in the custody of His Church for your benefit, you can possess almost perfect spiritual fitness.

(2) Could you today pass a successful moral examination? Are you possibly drifting towards some soul disease? Have you even a predisposition towards faults which, if they became habits, would ruin your spiritual life?

The purpose of Catholic education is to train and drill both soul and body in accordance with sound moral principles so that its products will be in a constant state of "preparedness" for the battle of life. Your soul and your body are to be partners until the end of your earthly career and, there-

fore, education should concern itself with both.

As to the everlasting welfare of your body, it will be assured if you look after the everlasting welfare of your soul. It is your soul which must take your body to Heaven and not vice versa. It is your religious and moral strength, and not your physical strength, which will win the victory of eternal life: "Fear not them," says Christ, "who can kill the body, but rather fear them, who can destroy both soul and body into hell."

During the high school period children are at a turning point in their lives physically. The transition from childhood to manhood or womanhood is taking place. We call this period "puberty." During this time the animal in youth "kicks up," and the child's will must be strong enough to tame him. But the only turning point that you could have in your spiritual life would be that which you would create for yourself. It would be for the good if you determined it shall be so, but for the bad, if you should decline to cultivate a keen appetite for spiritual things which feed and sanctify your soul, if you should disregard those laws of God which alone make for health of the soul.

(3) Those of you who are influenced by the notion that even if you injure your soul, it can be healed again by confession, fail to consider the risk you run of being called into eternity during the

time that you are in grievous sin. You also fail to consider that during the time you live in mortal sin, even though it should be only for a week, you gain no merit from good works, while for that length of time you lose the benefits of all your past good works. The very word "mortal" as used in connection with sin, means "deadly" to the soul's supernatural life.

You cannot truly love God if you do not shudder at the thought of offending Him grievously just because you can straighten things out with Him in a forthcoming confession. True service is motivated by love, and there is no love in the heart of one who offends God wilfully in a serious matter. The religion you have long been taught to practice is expected to serve you through life, and it is expected to become stronger and deeper as you advance in years. If it does not, then the older you live to be the worse will be your fate in eternity.

Conclusion: You learned in your Catechism that you must take more care of your soul than of your body. A healthy body is much to be desired, but a healthy soul, one filled with divine grace, is of far greater importance. In fact Christ Himself tells us that if it were in our power to possess the whole world but because of it lose our soul, we would be exceedingly foolish. Therefore let your motto, guiding your conduct every day, be "I shall keep spiritually fit."

We cannot do anything for a man who will not do it for himself. We cannot help a man to overcome his weaknesses, if he does not want to overcome them, and is not willing to make the necessary efforts and to fight against them under proper coaching and encouragement.—Fr. Walter, O.S.B.

Book Reviews

Guide to the Documents of Pius XII

by Sr. M. Claudia, I.H.M.

The Newman Press, Westminster, Md.,
1951, pp. 229, \$6.00

PRIESTS particularly should be interested in this important reference work for which we are indebted to the librarian of Marygrove College, Detroit. It represents a thorough cataloguing of the official pronouncements, allocutions, and informal addresses of our present Holy Father and lists all texts which have appeared in print in official or semi-official publications up to March 1, 1949—an appendix has been added affording a selection of documents from that date to December, 1949.

Sister Claudia is editor also of the previously printed "Guide to the Encyclicles of the Roman Pontiffs from Leo XII to the Present Day (1939)" and as such was well qualified to carry the present work to a successful conclusion. We are her debtors.

The Key to Peace

By Clarence Manion

The Heritage Foundation, Inc., Chicago,
pp. 121, \$2.00

IF some veterans' group or service club gave your high school graduates free copies of the above and if you love the social encyclicals with their American adaptations, then firmly resolve to maintain your priestly equanimity

while you fumble with this key to discord. It will need a lot of filing before counterparts and wards work smoothly in the destined lock.

Wage, profit and price disputes, strikes, production increase and the threat of atomic war create problems which make us all tremble. According to Dean Manion, fundamental theistic and Christian Americanism, proclaimed in the Declaration of Independence and governmentally practicalized in the Constitution (apparently a la pre-1933 interpretations) is peculiarly adapted to solve these problems in both the domestic and international scenes. As far as belief in God and Christianity is concerned, the author's plea is earnest, enthusiastic, and eloquent. So far, so good.

With this conceded, however, the neat little book would require a volume many times its size to offset the harm it can do. Its historical accentuations are extremely selective.

Nothing is told us of the events which produced so many Supreme Court reversals as to the real meaning of the Constitution. The May issue of *Catholic Men* says that between 1937 and 1947 there were thirty-two such reversals! Further, unrealistic statements, such as "no one defends *laissez-faire*," are utterly astonishing. The current opposition to unionization in the South, the transfer of industries to areas where substandard wages can be "got away with," the mounting grocery bills growing out of opposition to price controls, all give the big question

mark to such an unbelievable generalization. We are peevishly advised to drop "democracy" as descriptive of our American government. We should say "republic." As if "republic" hasn't been considerably "kicked around" for the twenty-five centuries from L. J. Brutus to Peron!

Meantime, in this book we look in vain for a discussion of the inter-organizational collaboration, governmentally helped but not governmentally dominated, which has been so strongly prescribed by the recent Popes. The latter have urged its worthwhileness for socio-economic betterment and ultimately for the achievement of peace.

At the end of the brochure we are left with a choice between the laissez-faire Americanism of about the Cleveland-McKinley era and Statism, communistic or socialistic. Little wonder that J.M.P. in the Foreword says that Dean Manion's production "might have been the life-time work of a clergyman of any religious denomination." Little wonder, too, that long-time Catholic students of social and political problems in New York, Washington, Cleveland, Chicago, St. Paul and Portland, Oregon—this reviewer knows not how many more places—have registered regret and stronger feelings about this book.

After all, it is not yet a year since Pope Pius XII, after deploring some real governmental excesses, plainly declared that "in the tangled confusion of existing conditions, especially social conditions, no one doubts the necessity for the State to widen its field of activity and also to increase its power."

Reflecting such a spirit, the re-

cent qualified studies of Fr. Cronin, Fr. Osgniach, J. Messner, Heinrich Rommen and Jacques Maritain represent a much closer approach than Dean Manion's to the Catholic position on the momentous question of peace.—Rt. Rev. W. J. Flanagan, Lansing.

I Had to Know

By Gladys Baker

Appleton, Century, Crofts, New York,
1951, pp. 309, \$3.00

THIS is the story of the life and conversion of Gladys Baker, a prominent foreign correspondent. Born in the deep south and reared in a home that was nominally Episcopalian but actually devoid of any living and functioning religious faith, Miss Baker assimilated the anti-Catholic prejudices prevailing in that milieu a few decades ago.

Coming to New York she became a foreign correspondent, specializing in interviewing celebrities. Her first great scoop was in getting a story from the aloof and forbidding Kemal Ataturk who was then modernizing Turkey at a dizzy pace and who had hitherto repulsed all would-be interviewers.

She investigated various cults and creeds—discussing modern psychiatry with Adler and Freud; Christian Science with Lady Astor; Spiritualism with Lady Conan Doyle; Christian ethics with George Bernard Shaw, Bertrand Russell, G. K. Chesterton, and the dictator philosophy with Mussolini during three historical crises.

At the height of her fame and a few years after contracting a happy marriage with a Vermont-

er, she was taken down by a strange blood disease for which no cure is as yet known. With more time now for study and reflection, she pursued with greater intensity her search for God, His Church and the fullness of divine truth.

One ends the reading of this book with cheers springing unbidden from his heart for this plucky woman who in spite of a baffling and persistent illness and the discouragement of acquaintances, fought her way to the greatest triumph and the most brilliant scoop of her career and who on her invalid's bed received the greatest Guest she ever entertained.

Surely at the end many readers

will find themselves storming heaven with prayers that she may win also her gallant fight for life and health that with her gifted pen she may share the precious treasure of her new-found Faith with many others.

Summing up in a sentence our final judgment of this book, we say: "I Had To Know" is a deeply moving and dramatic story of a soul's quest for God, told with such beauty, vivacity, and humor as to hold the reader's interest from the beginning to the end. It is a superb piece of literary craftsmanship and deserves millions of readers.—John A. O'Brien, Ph.D., University of Notre Dame.

Dead Soldier a Martyr?

Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defense of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that, without any doubt whatever, Christ crowns his military valor; and that death accepted in this Christian spirit assures the safety of of that man's soul.

The soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?

Christian mothers, be proud of your sons. Of all griefs, of all human sorrows, yours is perhaps the most worthy of veneration. Suffer us to offer you not only our condolence but our congratulations. Not all our heroes obtain temporal honors, but for all we expect the immortal crown of the elect. For this is the virtue of a single act of perfect charity; it cancels a whole lifetime of sins. It transforms a sinful man into a saint.—From a pastoral letter of Cardinal Mercier.

MAGAZINES DISAPPROVED

by the
National Organization Of Decent Literature

SEPTEMBER, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Adventures
Amazing Detective
Apache Kid
Blackhawk
Black Magic
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Exposed
Crime Fighters
Darling Romance
Dead-end Crime Stories
Diary Loves
Fight
Fight Against Crime
Girl Comics
Great Lover Romances
Guilty

Headline Comics
High School Romances
Journey Into Unknown
Love Adventures
La Svengali
Love at First Sight
Love Confessions
Love Memories
Lovers
Love Experiences
Love Letters
Love Problems
Love Romances
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Police Cases
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Private Eye
Real Clue

Real Love
Revealing Romances
Romantic Adventure
Romantic Confessions
Romantic Love
Spy
Strange Adventures
Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
Top Love Stories
True Crime Comics
True to Life Romances
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Two Fisted Tales
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The Chastity of Gloria Boyd
Tropical Passions
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Angel's Camp
Anna Becker
Bright Feathers
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Thieves Market

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Virgin
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The Violent Ones
Women's Barracks

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The Glorious Pool
The Great Short Stories of De Maupassant
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Memory and Desire
Nature Son
Night Unto Night

Prettiest Girl In Town
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Serenade
Shriek With Pleasure
Star Money
Tale of Poor Loves
The Future Mr. Dolan
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There's No Home
The Runaways
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The Short Cut
The Sling and the Arrow
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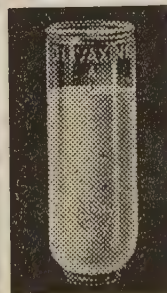
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INCENSE
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Capital Outlook

Continued from page 652

III.

The local bureau needs historical, canonical and contemporary source material, it needs a strong link with other Catholic information sources, and it needs someone who can assemble and write the necessary statements. It should at least do these things:

A. Set up as complete a library on Catholic matters as possible. Bibliographies and guide lists from the N. C. W. C. Information Bureau, and some actual materials, will be of help here. Have local specialists ready to help when needed.

B. Keep complete files on local situations and personalities affecting the Church. This will be of value not only in developing more significant and rounded releases or replies, but will be of value to the N.C.W.C. Information Bureau, in case a particular local situation assumes national importance. You can be sure that POAU will have the full particulars in Washington in case another Dixon case breaks somewhere in the States; Catholics should be similarly armed.

C. Assemble and have ready for use the "standing" material of a background nature prepared by the N.C.W.C. Information Bureau. The N.C.W.C. dossiers on consecration, canonization, Catholic terms are prepared with an eye to frequent local use.

D. Have a competent newspaperman available to prepare statements, letters and other releases. A close working arrangement with the N.C.W.C. Information Bureau will be valuable here, because in some instances it will be able to supply the statement or guide the writing of it.

The "payoff" for the local information bureau is its ability to get its statements before the public. There is nothing occult about this, but it requires more than placing words on paper and sending them off through the mail. Here are some important steps:

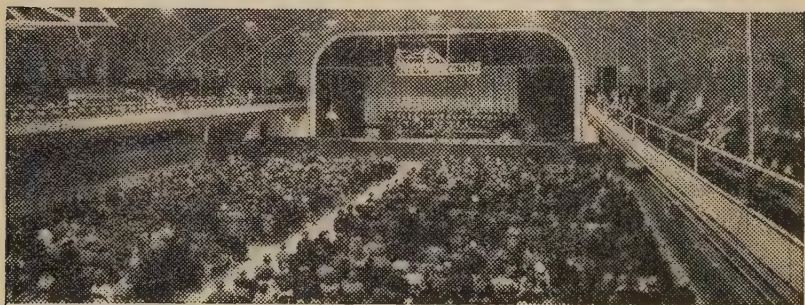
A. Get the information into newspaper offices and other agencies promptly, while the particular situation is alive. The distinction between news and history has been narrowed down today to such an extent that it is sometimes a matter of hours. The attitude of the important secular communications channels is that history belongs in books, and they won't touch even the best information releases if they consider them too late. This is another reason for close working arrangements with the N.C.W.C. Bureau, in case help is sought from Washington. Speed is a prime requisite of a local information bureau.

B. Establish friendly personal relations with the key people in local communications media. You don't exist on their sufferance, but they can smooth the way for you, or put effective blocks in your way if they desire. An important point here is to coordinate your work with that of other local Catholic agencies, so that editors are not plagued with repeated calls about the same matter, or get conflicting stories.

C. If extraordinary persuasion is required, be able to show that you have the support of important Catholic audiences, subscribers, etc. If significant local Catholic personalities can act as your



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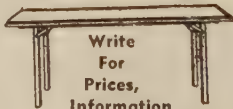
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Capital Outlook

spokesmen, be able to call on them on quick notice.

D. Show a continuing interest and vigilance in the treatment which local papers, radio stations, etc., give to the Church. Give effective praise when it is earned. Make accurate criticism when it is in order.

Currente Calamo

Continued from page 646

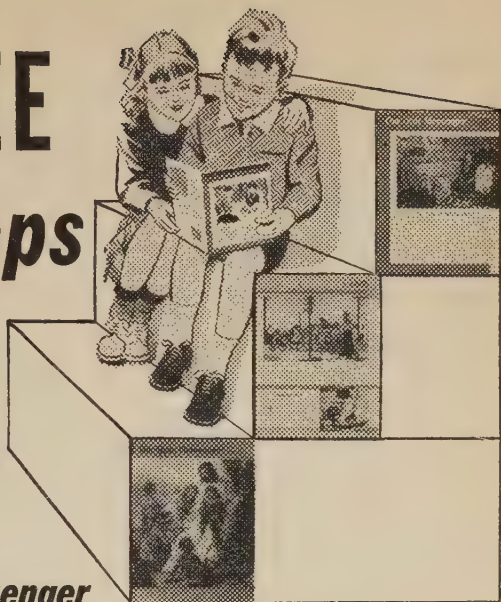
There is so much that we Catholics could be doing. Think of what a show you could have with a priest teaching catechism to a group of bright but unrehearsed children. There could be interviews with Catholic celebrities like Bing Crosby, John Kieren, and who knows how many others. Chalk-talks would be interesting. Black Friars could stage plays. We could arrange programs of liturgical music. The field is ample, but it's not being tilled.

Investigation discloses the fact that NBC is planning a religious series on TV to rotate Sundays among Catholics, Protestants, and Jews. The project is still in the discussion stages, but as far as we could learn, production and management would remain in the hands of NBC. We were unable to learn anything about the proposed content of the program, but let's hope they won't fall back on the threadbare formula of straight talks.

Bill Coleman, New York's Catholic TV man, was telling us that the Missouri Synod of the Lutheran Church has ear-marked \$750,000 for documentary-dramatic TV shows; and the Seventh Day Adventists have appropriated \$350,000 for promotion in the same medium.

To date we haven't heard of anyone at all carrying the ball for our side on TV.

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Quarterly Revived

Through the kindness of Dr. Philbin of Maynooth, one of its editors, we recently received two numbers of the Irish Theological Quarterly, which once more emanates from that venerable institution. IRQ has been resurrected after a lapse of nearly thirty years. "Faith has more need than ever of understanding," notes its editors sagely, "in times when the struggle between good and evil is so largely centered in the realm of ideas and of the mind."

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confess ourselves delighted with what we've seen so far: it's learned, clear, and practical.

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Black Madonna

A POOR Benedictine, a German missionary, wrote us last December from Tanganyika begging for a supply of cheap Sunday missals. He could offer nothing in return but native art, particularly an

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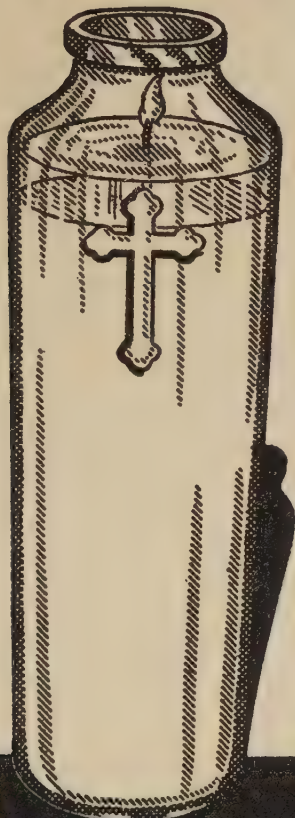
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ebony statue of our Blessed Mother, twenty inches high.

Well, bereft as we are of even the least sense of values in such things, anxious to help the missions, but perhaps more anxious to get our hands on that statue, we ordered \$25-worth of missals sent down to Africa. Then we forgot all about it.

In June we got a letter from a New York importer saying that a boat with some African merchandise for us was to dock around July 4th.

By the end of July the statue was finally here. It's beautiful. There's just a hint of streamlining about it and the features are faintly negroid. But you can see that it was a labor of love on the part of some devout Christian; whoever it was, he managed to chisel in a look of peace, of august serenity. The wood-carver would be happy to know that we have enthroned it in our office and we keep a votive lamp burning before it.

But the poor missionary had to put up \$18 cash for the freight. We intend to reimburse him for that — which means that the statue is costing us over \$40, while his net profit was \$25 in missals. We consider it a bargain, from our side of the fence, at least.

That priest said that he has other pieces of native art — crucifixes and statues — but he fears the freight to the States would be prohibitive.

We don't think so. There must be quite a few priests up here who would consider a 20-inch ebony statue reasonable at \$40. If any of our readers would like to correspond with this missionary, we shall be glad to forward his name. He

Currente Calamo

can supply photographs of his art-objects, if need be.

Did you ever heft a piece of ebony, by the way? It's almost as heavy as metal — and beautiful! Jet black, with an occasional streak of black or red. Rubbed lightly with an oiled cloth, it shows a sheen like satin.

Our housekeeper has dubbed it "die schwarze Mutter Gottes."

Radio Talks Available

AGAIN our annual radio announcement: We still have a stockpile of 104 mimeographed radio talks, running 10-12 minutes. Drop a line to Father Ginder in Pittsburgh if you're interested.

Correspondence

"Nonsense . . ."

Editor:

WITH Paul Blanshard "tying up sentences in unskillful words," the false supposition of the Roman Procurator Porcius Festus takes on a real meaning: "Paul, thou art talking nonsense. Too much reading has robbed thee of thy senses."

Bishop Carroll was attacked in a newspaper column for his renowned Pastoral Letter of 1792 by a certain man who signed himself "Liberal." Bishop Carroll's reply appeared in the same newspaper

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Correspondence

on November 21, 1792. In these days of POAU we could profit much by considering the wisdom of his reply: "The subject of the contention is so trifling in itself, and it affords so much room for ridicule, that if Liberal takes up his pen again, he must appear with something more material to engage the attention of John, Bishop of Baltimore." (P. 2, "Pastorals of the American Hierarchy," Guilday, N.C.W.C. Press, Washington, D.C., 1935)

I really enjoy the magazine for us "members of the cloth." It must keep you very busy tending to parish work and this magazine too. Be consoled in knowing that we appreciate it, even though we rarely toss you an orchid.

In Christ and Saint Francis of Assisi,

Raphael L. McDonald, O.F.M.
St. Elizabeth Rectory
1060 11th Street
Denver, Colorado

Archbishop Schrembs and Theresa Neumann

Editor:

[F memory serves me, the priest who reviewed Hilda Graef's book for *The Priest* said, or quoted somebody as having said, that the late Archbishop Schrembs of Cleveland, before his death, concluded that Theresa Neumann was not genuine, and wrote to her bishop to that effect.

Sources who were closest to Archbishop Schrembs here deny that report. They assert that he never wrote such a letter to The-

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Correspondence

resa's bishop, and that his views on Theresa remained, to the end of his life, the views he had expressed in his pamphlet on her. There is no pamphlet more favorable to Theresa, as far as I know.

In Christ,

(Mr.) Joe Breig

Cleveland

In Case You are Asked

Editor:

ON Thursday, July 19, several witnesses told a Senate subcommittee hearing on Washington "influence peddling" about large sums of money they had given to an individual described by Senators as a "professional confidence man." Among the witnesses were two

Catholic priests of the Order of St. Basil the Great, a religious community of the Byzantine Rite. They were the Rev. Maxim Markiw, O.S.B.M., American provincial superior of the Order, and the Rev. Peter Hewko, O.S.B.M. Both are stationed at St. George's Church, New York, a parish of the Ukrainian Byzantine-Rite diocese with headquarters in Philadelphia.

The priests said they gave an amount they estimated at over \$150,000 to a man they said they knew as Samuel Mason in the expectation of obtaining leases at bargain rates on "surplus" government buildings. They understood the leases would be profitable and would help their Order finance a needed new Church, school and camp for poor children.

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Correspondence

Mason, taking the stand Friday, estimated the amount he had received from the priests at about \$67,000, and said his real name was Sam Mussman.

There was no statement or comment on the matter available from the Order or from Father Markiw himself apart from his testimony.

Sincerely yours,
NC-News Service
Washington, D.C.

'Bringing Hell With Him'

Editor:

FIRST of all, congratulations on your splendid work in *The Priest*. I enjoy it immensely, and get a lot of good out of it. It is a pleasure to know that there is one magazine just for us priests.

I think the "Capital Outlook" by Msgr. McCarthy is a fine idea. Hope you continue it. What he says will give us a quick, inside view of things; for us, who have so little time, that will be a blessing.

I studied in Italy. While there, among other things, I heard a few funny stories which I have used over and over to great advantage. One of the best is the following. I'll give it as I remember it.

Two young American travelers were voyaging in Italy. They stopped to eat at Naples. A middle aged Neapolitan priest entered and immediately ordered a plate of red peppers and some lettuce, and some wine. He sat down and ate heartily.

The two young Americans did not know the language very well, so they told the waitress to give them the same thing the priest was eating. Surprised, the waitress obeyed. Soon their servings

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Correspondence

were before them, and they began to eat. They were only able to eat a few mouthfuls, when one of them, with tears streaming down his face from the burn caused by the hot peppers, shouted: "Father, in America, I have heard priests preach on hell; but this is the first time that I see a priest bringing hell around with him."

What do I enjoy most in your Priest? The Sermon Suggestions by Bishop Noll. I like his simple yet direct and factual statements.

Sincerely,

John Capuano

St. Anthony's Rectory
2 Beekman Street
Fitchburg, Massachusetts

Plea for Fraternal Charity

Editor:

MAY I suggest to my fellow-priests more fraternal charity? It's sad to see the men who are Christ's closest followers fail to practice His most outstanding virtue.

In particular, I am thinking of a priest whose eyesight is quite poor. He loves to go to the various celebrations, confirmations, forty hours' devotions, etc., to which he is invited, but he needs a ride. His friends in the diocese seldom if ever think of calling and offering to pick him up along the way. The poor man has to call priest after priest to find one going to the event in question and willing to give him a lift. How much more Christlike if his priestly friends would call him first! They all know his condition, but make no effort to give him a helping hand.

Sincerely,

Sacerdos

Chicago

Prayer for Grace

O my God and my All, in Thy goodness and mercy, grant that before I die I may regain all the Graces which I have lost through my carelessness.

AN ACT OF CONTRITION

Forgive me my sins, O Lord, forgive me my sins; the sins of my youth, the sins of my age, the sins of my soul, the sins of my body; my idle sins, my serious voluntary sins, the sins I know, the sins I do not know; the sins I have concealed so long, and which are now hidden from my memory.

I am truly sorry for every sin, mortal and venial, for all the sins of my childhood up to the present hour.

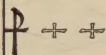
I know my sins have wounded Thy Tender Heart, O my Saviour, let me be freed from the bonds of evil through the most bitter passion of my Redeemer. Amen.

O my Jesus, forget and forgive what I have been. Amen.

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to attain that degree of perfection to which Thou lead me, and which I am unable to reach. Grant also that others may receive the Graces which they have lost through my fault.

Amen. I beg through the merits of the Sacred Hearts of Jesus and of the Virgin Mary. Amen.



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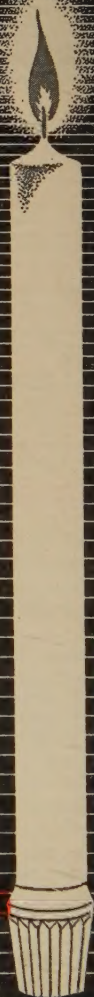
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